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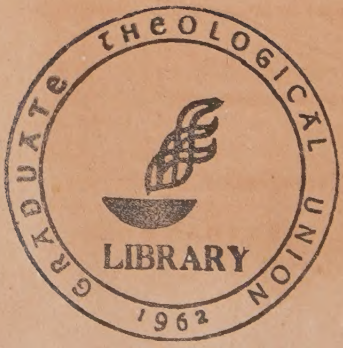
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HISTORY

OF THE

ILLINOIS RIVER

BAPTIST ASSOCIATION,

AND OF

ITS CHURCHES.

BY GILBERT S. BAILEY.

PREPARED AND PUBLISHED BY ORDER OF THE ASSOCIATION.

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PREFACE.

At the Anniversary of the Illinois River Baptist Association, held at Metamora in 1855, it was thought advisable to collect the early history of the Association and of its Churches, while their founders were still living and the information was accessible; and to embody the facts in a small publication that they might be preserved.

The Association consequently appointed G. S. Bailey, H. G. Weston and S. G. Miner, to prepare such a work. The preparation of the following sketches has devolved upon the first named in the Committee; but he is greatly indebted to other brethren for furnishing the materials, and to the other members of the Committee for their valuable services in revising the work.

The churches are arranged successively according to the date of their organization, the oldest first, and so on. The present number of members in the churches, is given as reported to the Association in 1856. The present officers of the churches mentioned in the work are those who hold that relation in April, 1857, so far as known to the writer. Only the history of the churches now connected with the Association is given. A few of those once connected with it have become extinct; and a large number have united with other Associations.

It is an agreeable and instructive task to review the history of the churches which are springing up on these prairies and among these groves, and to mark the deal-

ings of God with them. Succeeding generations may inquire into the history of the first efforts to plant the gospel here, and the christians and churches which will come after us may be gratified to learn a few items in reference to the establishment of the earliest gospel churches in this part of the land.

The first gospel preacher who came into Illinois, was a Baptist. In 1787, elder James Smith from Kentucky visited and preached in the settlement of New Design, about thirty miles north of Kaskaskia. After him elder Josiah Dodge from Kentucky, and elder David Badgely from Virginia, preached there and baptized several converts. The first Baptist Church in Illinois was organized at New Design, May 28, 1796, with 28 members. In 1797, the white population of Illinois, according to Dr. J. M. Peck, was about 2700, two-thirds of whom were French Catholics and spoke the French language.

The first Baptist Association in Illinois was organized in 1807, called the Illinois Union. It contained five churches, four Ministers and sixty-two members. In 1820, there were about 1500 Baptist members in the State; in 1836 about 7000, and there are now (1857) about 30,000 regular Baptists, and about four or five thousand Anti-Mission and Free Will Baptists.

The rich blessings which God has granted to the Illinois River Association should awaken lively emotions of gratitude; and it is hoped that this little volume may perpetuate the recollection of God's mercies to us, and stimulate us to greater faithfulness in the future.

Metamora, Ill., April 11, 1857.

HISTORY

OF THE

Illinois River Baptist Association.

ORIGIN.

The Illinois River Baptist Association was organized at Peoria, Illinois, November 2, 1836. It was composed of messengers from the following churches :

Princeton—Elder Henry Headly, Stephen Triplett and Wm. H. Wells.

Pleasant Grove (now Tremont)—Elder Thomas Brown, A. W. Van Meter, James Scott and D. Roberts.

Peoria—Elder A. M. Gardner, A. Gardner, J. K. Stanton and A. Richardson.

Round Prairie—S. Allen.

Vermilionville—Elder Thomas Powell and K. Bell.

Elders Ozias Hale, Gershom Silliman and Wm. Southard were present, and took part in the Convention; and also brethren Wm. C. Van Meter and M. Winslow.

The Princeton church then contained 15 members, Pleasant Grove 20, Peoria 10, Round Prairie 5, Vermilionville 20 ; total 70. All these churches had been organized within three years, and were located near the Illinois River, from which the Association derives its name. Elder Thomas Brown was its first Moderator, and Elder Thomas Powell its first Clerk.

A Constitution was adopted, and a Summary of Doctrine. The Association was thoroughly missionary in its sentiments from its commencement, as the 7th article of its original Constitution indicates, "Art. 7. There shall be an Executive Committee or Board on Benevolent objects, to meet on the day preceding each anniversary of the Association, and furnish a report to be inserted in the minutes."

The Sangamon Association at its session at Pleasant Grove in 1835, had passed a resolution declaring non-fellowship with all who advocated the cause of missions, temperance societies and sabbath schools. In consequence of this resolution the Pleasant Grove church was divided. Other churches, recently organized, united with the Pleasant Grove brethren in calling a convention at Peoria, for the organization of a new

Association, and this was consequently formed.

It is highly gratifying to see with what energy this young and small Association, having a membership of only 70, engaged in efforts to promote the various objects of benevolence, for the spread of the gospel. The following votes, which were passed at the organization of the Association, indicate the zeal, devotion and activity of these brethren in the cause of benevolence.

"Appointed James Scott, J. H. Harris and David Roberts, to attend to the interests of sabbath schools and theological instruction."

"Appointed brethren Stanton, Richardson and A. M. Gardner, to promote, within the bounds of the Association, the missionary cause, and the American and Foreign Bible Society."

"Appointed brethren Headly, Bagley and Wells, to promote the circulation of religious publications."

"Appointed brethren Powell, Dimmick and Bell, to consult on the creation of a fund for the support of the widows and orphans of deceased Baptist ministers in this Association."

"Resolved, That this Association highly value the movements of the Illinois Baptist

State Convention, and request regular correspondence with it."

"Voted, to commend to the patronage of our churches, the Pioneer, published at Alton, and to raise a sum of money before our next session, sufficient to sustain a student for one year, in the Alton Theological Seminary."

A similar activity in the cause of benevolence has generally characterized the Association throughout its entire history.

SUMMARY OF DOCTRINES,

ADOPTED AT THE ORGANIZATION.

"This Association acknowledge the unity of God, the doctrine of the Trinity, the inspiration of the Old and New Testament Scriptures, the original holiness and present depravity of man, the atonement of the Son of God, regeneration by the Holy Spirit, the necessity of repentance for sin, faith in the Savior, and universal obedience to the gospel, imputed righteousness, justification by faith in the Redeemer, resurrection of the dead, the general judgment, the everlasting happiness of the saints, the misery of the wicked, the independence of each church, baptism by immersion in water on a profes-

sion of faith in the name of the Father, Son and Holy Ghost, admission to church privileges after baptism, the ordinance of the Lord's Supper, the sacred observance of the first day of the week, the support of the gospel ministry, the duty of laboring to illuminate the whole world, the office of pastor and deacon in each church, the equal privileges of members in cases of church discipline and business, prayer, reading of the Scriptures, and a diligent use of appointed means for promoting personal piety and general usefulness."

In 1845 the Association adopted the articles of faith first published by the New Hampshire State Convention, and found in the Encyclopedia of Religious Knowledge.

The five churches of which the Association was composed, were located as follows: *Princeton*, in Bureau county; *Pleasant Grove*, (now *Tremont*), in Tazewell county; *Peoria*, in Peoria county; *Round Prairie*, in Marshall county, and *Vermilionville* in Lasalle county.

1837.

The Association met at Peoria on the 6th and 7th of October, 1837. The *Canton* church in Fulton county, and the *Hennepin and Granville* church, with 24 members in

Putnam county, were received into the Association. The Canton church then had 18 members. Elder Nathan West was the pastor. It is now the largest Baptist church in the state, containing in 1856, 526 members. The Association this year (1837) reported 15 baptized, and a total membership of 159. The Round Prairie church never reported itself to the Association after 1836, and probably it became extinct.

At this session a lively interest was manifested in promoting benevolent objects, and an extensive correspondence was opened with other Associations. David Roberts wrote the circular letter commending to the churches the cause of missions, and urging the churches to active efforts to spread the gospel.

1838.

The Association met Sept. 21, at Princeton, Bureau County. The following five churches were received into the Association. *Washington*, in Tazewell county, Thomas Brown, minister, with 23 members; *Big Vermilion*, Lasalle county, Asa Button, minister, with 7 members; *Greenfield*, (now Lamoille,) in Bureau county, H. Headly and J. Hetzler, ministers, with 21 members;

Chilicothe, in Peoria county, Alexander Ridler, minister, with 17 members; and *Dixon and Buffalo Grove*, in Lee county, with 14 members. Eleven churches were now in the Association, and this year they reported 47 baptisms, and 271 members.

A committee was appointed to prepare a brief sketch of the origin of the churches, which was printed in the minutes. From that sketch we take the following extracts in regard to the origin and history of those churches which are not now connected with this Association, but have united with other Associations. A fuller sketch of the history of the churches now in this body, will be given in another part of this work.

"*Big Vermilion River*.—This church is located at the Morgan Settlement,—a majority of the members were connected with the church at Vermilionville, and as a branch of it, enjoyed the occasional labors of its pastor, until the close 1836. At that time elder Asa Button, from Oakland, Michigan, took up his abode and commenced preaching in the settlement. Under the labors of brother Button they were organized into a separate and independent church, in 1838." In 1840 its name was dropped from the minutes.

"*Dixon and Buffalo Grove.*—Two Baptist sisters from the Mulberry street church, in New York City, settled with their families in these places, some years before the removal of the Indians, and continued alone until the commencement of the white settlements introduced a few Baptist brethren around them. In the latter part of May, 1838, they were visited and gathered into a church, by elder Thomas Powell. Three were received and baptized into the fellowship of the church at that time."

"*Greenfield, 1st church* (Lamoille).—This church was gathered together by elder Henry Headly, in the spring of 1838. In March a good degree of seriousness was manifested in the congregation, which continued to increase. Several were converted, and on the 5th of May a church was organized with 9 members. Since that time they have received 12 by baptism."

"*Hennepin and Granville.*—A few Baptist brethren and sisters within the bounds of this church, about 14 in number, were gathered together and constituted in April, 1837, by elder Thomas Powell, who immediately assumed the pastoral charge of this church, to supply them one half of the time. The first season was distinguished by the blessing of God in bringing into the church by

baptism, six willing converts. The present season, as the fruit of a precious revival, seven more have been baptized. Present number, 34."

"*Princeton.*—A number of brethren and sisters, principally from Ohio, settled in and about this place, and were constituted into a church in 1836. Elder Henry Headly was their first pastor."

"*Vermilionville.*—A few Baptist professors from Pennsylvania, western New York and Michigan, removed to this vicinity, and were visited by elder Isaac T. Hinton, of Chicago, and constituted into a church in November, 1835. The number constituted was fourteen. Elder Thomas Powell became the pastor in October, 1836. This church removed its standing from the Northern Association in the fall of 1836, and is one of the five churches which formed the Illinois River Association."

The circular letter was written by elder A. M. Gardner, upon the *Elevation of the Character of the Church.* Interesting reports were also presented on the Bible and Missionary Societies. A Ministerial Conference was also organized, and arrangements were made for quarterly meetings of the Association, at Washington, Chilicothe and Greenfield.

1839.

The Association met in Tremont, Sept. 20. The following churches were received into the Association. *Lamarsh*, in Peoria county, A. M. Gardner, minister, with 17 members; *Knoxville*, in Knox county, Gardner Bartlett, minister, with 42 members; *Trivoli*, in Peoria county, Nathan West, minister, with 14 members; *Windsor*, formed from the Princeton church, Henry Headly, senior, licentiate minister, with 14 members.

The Association reported 31 baptisms, and 373 members. Several of the churches this year failed to send any letter or delegates to the Association, so that the statistical report is imperfect. The Missionary Societies, American and Foreign Bible Society, Baptist Publication Society, and the Western Pioneer, were cordially commended to the churches. Resolutions were adopted against intemperance, war, slavery and sabbath breaking.

The circular letter was written by Thomas Powell, upon *Christian Union*, being an abstract of the introductory sermon, prepared and printed by special request of the Association. The churches this year report

contributions to benevolent objects to the amount of $184,59.

1840.

The Association met at Lowell, Lasalle county, Sept. 18. The church at *Fahrenheit* (now Lafayette), elder Jonathan Miner, minister, with 19 members, was received; and also the church at *Lasalle*, Aaron Gunn, licentiate, with 8 members. The churches this year reported 62 baptisms, and 490 members. During the session a Bible Society was organized, auxiliary to the American and Foreign Bible Society. The circular letter treats of *Brotherly Love*, and was prepared by H. Headly. Contributions for benevolent objects amounted to $219,97. The Association changed its time of meeting from September to June.

1841.

The Association met June 10, at Canton. The church at *Dover*, H. Headly, minister, with 6 members, was admitted into the Association. The churches reported 106 baptisms, and 625 members. A depository of Baptist Books to be located at Chicago, was recommended by resolution.

The circular letter, written by T. Powell, treats of the *importance of supporting the gospel.*

1842.

This year the Association met at Dixon, in Lee county, June 9. The churches at *Ottawa*, *Dixon* and *Lafayette* were received. Ottawa had 48 members, Charles Harding, pastor; Dixon had 40 members, B. B. Carpenter, pastor; Lafayette had 14 members. The Lafayette church originated in the Fahrenheit church, and although the two organizations maintained a separate existence for a while, both were eventually merged in the Lafayette church, and took that name.

The churches reported 120 baptisms and 746 members. The Association now contained 20 churches, 14 ordained ministers, 7 licentiates, 4 students preparing for the ministry, 11 sabbath schools, 3 Bible classes, 3 meeting houses completed and occupied, and 4 meeting houses commenced.

1843.

The Association met at Knoxville, June 8. Elder B. F. Brabrook, from the Edwardsville Association, preached the intro-

ductory sermon from Col. 1:28. "Whom we preach, warning every man, and teaching every man, in all wisdom that we may present every man perfect in Christ Jesus."

Elder James Hovey was present from the Salem Association; H. G. Weston from the Franklin Association, Ky.; and A. Sherwood, D. D., President of Shurtleff College.

The following churches were received: *Palestine*, Henry Headly, minister, with 18 members; *Franklin*, J. B. Smith, minister, 10 members; and *Cole Creek*, W. Pigsley, minister, 31 members. In 1842 the Tishkilwa church is contained in the statistical table, and is found there also the two following years. Probably this church was received at the time it was placed on the minutes, though I find no record of the fact.

The churches reported 79 baptisms, and 766 members. At this session the *Buffalo Grove* and *Dixon* churches were dismissed, to unite with the Rock River Association, and the Chilicothe church was dropped from the minutes.

The decease of elder Charles Harding is recorded in the minutes of this year, and the following resolution was adopted:

"*Resolved*, That the Church of Christ has sustained a deep loss in the death of our

beloved brother in Christ, elder Charles Harding, late pastor of the Ottawa and Indian Creek churches, and that we have cause for humiliation and prayer before God, in view of his afflicting hand; but that our loss, though grievous, is his infinite gain; and that we deeply sympathize with these churches in their consequent destitution, as also with his afflicted widow and bereaved family, commending them to the God of the widow and orphan, and to the sympathy of the churches."

1844.

The Association met at Washington, June 13. The *Henderson* church, C. Button minister, with 13 members, was received. The churches reported 42 baptisms, and 747 members.

1845.

The Association met at Lamoille, June 13. The church at *Richland*, Woodford Co., H. G. Weston minister, with 17 members, was received; also the church at *Mount Palatine*, in Putnam county, T. Powel, minister, with 41 members.

The churches report 26 baptisms and 779 members. This year the Association prin-

ted in their minutes the articles of faith found in the Encyclopedia of Religious knowledge, as an expression of their doctrinal views. The following record is made of the decease of elder Jonathan Miner :

"That in view of the solemn and afflictive dispensation of Divine Providence, by which elder Jonathan Miner, late pastor of the church at Fahrenheit, has been removed from the walls of Zion, to his reward, we feel deeply to sympathize with a bereaved church and family, regarding their loss as our own." A fuller account of his life and labors will be found in the history of the Lafayette church.

The following extract from the report of the Committee on the Digest of Letters, shows the amount of ministerial labor which the churches enjoyed at this time :

"Knoxville, Ottawa and Canton churches have preaching all the time. Seven churches, Cole Creek, Granville, Mount Palatine, Peoria, Trivoli, Vermilionville, and Washington, have preaching half the time. Four churches, Franklin, Henderson, Palatine, and Richland have preaching one-fourth of the time. The church at Lamoille has preaching three-fourths of the time. Dover, Lasalle, Princeton, and Tishkilwa have no preaching."

1846.

The Association met at Granville, Putnam Co., June 11. The churches reported 14 baptisms, and 734 members. The death of elder Henry Headly, and Deacon C. H. Benton, of Lamoille, and deacon G. R. Stanton, of Fahrenheit, is noticed in the minutes. Four new pastors settled in the Association this year; Zenas Hall, Vermilionville; J. O. Metcalf, Knoxville; W. Levisee, Princeton; and O. Fisher, Mount Palatine. Four meeting houses were in progress at Peoria, Richland, Lamoille, and Princeton. A meeting house was completed at Tremont.

1847.

The Association met at Canton, June 10. The church at *Wethersfield*, with 16 members, was received. The baptisms reported were 37; members 813. The following reference is made to the death of brother Rhodes Van Meter, of the Washington church.

"The Association express their sympathy and condolence with the church at Washington, and with the widow and relatives of our deceased brother Rhodes Van Meter, whose death has created a chasm

deeply felt and deplored, on account of the uniform amiability, integrity and usefulness of our deceased brother."

The following ministers commenced labors within the Association during the year: J. M. Stickney, at Fahrenheit and Franklin; G. W. Benton, Granville; John Higby, Ottawa; Samuel Ladd, Tremont; and W. T. Bly at Washington.

Contributions reported by the churches for benevolent objects, $573,34.

1848.

The Association met at Ottawa, June 8. The church at *Delevan*, Nelson Alvord, minister, with 10 members, was received; also the church at *Farmington*, Erastus Miner, minister, with 38 members; and the name of the *Knoxville* church is changed to *Galesburg;* and the *Chilicothe* church was again received with 7 members.

The churches reported 124 baptisms, and 955 members. It now contained 26 churches, extending from Canton to Ottawa, a distance of more than 100 miles. At this meeting it was

"*Resolved*, That in our opinion, the time has come when the best interests of our common cause justifies the formation of a new Association."

In pursuance of this resolution, the Ottawa Association was formed, which took from the Illinois River Association some ten or twelve churches, including Dover, Lamoille, Lasalle, Mount Palatine, Ottawa, Palestine, Princeton, Tishkilwa, and Vermilion.

1849.

The Association met at Lamarsh, in Peoria county, June 13. The church at *Toulon* was received with 19 members. The churches reported 34 baptisms, and 649 members. The churches which went from this Association to form the Ottawa Association, took from this about 330 members, leaving 625 of the 955 which it had in 1848, still in this body.

At this session, the *Chilicothe* church is reported as having lost its visibility, and the Trivoli church as being merged in the Farmington. A precious season of revival followed this session of the Association in the Lamarsh church.

1850.

The Association met at Peoria, June 12. The following churches were received: *Steuben*, C. D. Merit, minister, with 30 members; *Trivoli*, Joel Sweet, minister, with 27 members; *Spring Bay*, E. S. Freeman, minister, with 28 members, and *Brim-*

field, L. Atkinson, minister, with 14 members.

The churches reported 201 baptisms, and 874 members. A committee having been appointed the previous year, upon the number of delegates to be received from each church, they reported through H. G. Weston, the chairman, the following recommendations, which were adopted :—That each church may send as many delegates as it pleases, and the eighth by-law was made to read, " Whenever it is desired by any two members, the vote upon any question shall be taken by churches, each church having one vote, and all questions vitally affecting the interests of the Association shall be referred back to the churches for their action thereon." This arrangement was made for the purpose of securing as large an attendance as possible, at the meetings of the Association, and of preserving, at the same time, the perfect equality and independence of the churches.

The Cole Creek church is reported as having lost its visibility, and was ordered to be dropt from the minutes. The Association contained 18 churches, 20 ordained ministers, and two licentiates. Several of the ordained ministers were either superannuated or were not laboring as pastors.

1852.

The Association met at Lafayette, Stark county, June 11. The following churches were received: *Kickapoo*, W. G. Gordon, minister, with 14 members; *Wethersfield Village*, C. E. Tinker, minister, with 12 members; *Morton*, J. Corwin, minister, with 20 members; *Chilicothe*, T. Bodley, minister, with 34 members; and *Metamora*, A. B. Cramb, minister, with 18 members.

This was a year of extensive and glorious revivals. The churches reported 365 baptisms, 251 of which were in the Canton church, under the labors of the pastor, elder S. G. Miner, assisted by elder Jacob Knapp. The churches reported 1341 members. The name of the Farmington church was this year dropt from the minutes.

The death of elder O. J. Sherman is recorded in the minutes of this year, and the following resolution was adopted:

"In view of the removal by death during the past year of our beloved brother, Rev. O. J. Sherman, *Resolved*, That this Association are called upon to express our high estimate of the character and pious labors of our deceased brother; to embalm his memory and example, and to render our heart-felt condolence and sympathy to our

bereaved sister, and the circle of mourners, and especially to the churches which have enjoyed his membership and labors." A statement concerning the life and labors of elder O. J. Sherman was made by elder H. G. Weston, and prayer was offered by elder Thomas Powell. Some further items in reference to elder Sherman will be found in the history of the Washington church.

1852.

The Association met at Galesburg, June 9. Two churches were received: *Pekin*, G. S. Bailey, minister, with 24 members, and *Richland Valley*, J. M. Stickney, minister, with 18 members. The churches reported 243 baptisms, and 1575 members.

The question of dividing the Association again was submitted to the churches for their consideration and decision next year.

A division was thought by some to be advisable on account of the number of churches and the extent of country over which the Association was spread; but the churches generally seemed disinclined to a division at the next anniversary, and consequently it was not made.

1853.

The Association met at Tremont, June 8.

Three churches were received: *Peoria German*, J. H. Kruger, minister, with 13 members; *Belle Plaine*, Wm. M. Brooks, minister, with 11 members; and *Half Moon Prairie*, (now *Washburn*,) C. D. Merit, minister, with 34 members. The churches reported 244 baptisms, and 1828 members.

Elder Anders Wiberg, from Sweden, was present at this meeting, and delivered a very interesting discourse in reference to his own conversion, religious history, and the persecution and prospects of Baptists in that country, and the evangelical movements now in progress there. The Moderator, Corresponding Secretary and Clerk, were appointed a committee to address the President of the United States, and the Secretary of State at Washington, and through them the U. S. Minister at Stockholm, Sweden, soliciting their aid in securing religious freedom for the Baptist churches in Sweden. A very great interest was felt by the Association in behalf of our Swedish brethren. The above committee did not, however, present any address to the President, as they became convinced that he could do nothing officially in the matter.

Elder John M. Scrogin, pastor of the Delevan church, died of cholera during the year. We find the following reference to it in the minutes:

"*Resolved*, That in the death of our much loved brother, J. M. Scrogin, we deplore a loss not easily repaired, and we feel admonished that the prophets do not live always, and that it behooves the servants of Christ, and his ministers in particular, to work while the day lasts, for the night cometh when no man can work; and that we deeply sympathize with the widow of brother Scrogin, and recommend her and her little ones to the prayers and kind attentions of our brethren and sisters in Christ." A sketch of his life and labors will be found in the history of the Delevan church.

1854.

The Association met at Chilicothe, June 14. Three churches were received: *Concord*, W. McDermand, minister, with 21 members; *Farmington* (a new organization), C. Davison, minister, with 24 members, and *Ontario*, R. S. Johnson, minister, with 18 members. The churches reported 283 baptisms, and 2087 members.

The Association made arrangements to sustain an itinerant missionary in its bounds and appointed a committee to superintend the work. Elder Daniel E. Bowen, a Welshman, from Watertown, Wisconsin,

was employed for nine months of the ensuing year, and labored with much success. Revivals occurred in several churches with which he labored.

A copy of the introductory sermon preached to the Association by G. S. Bailey was requested for publication. It was published, and entitled " Baptist Churches, Primitive and Apostolic."

1855.

The Association met at Metamora, June 13. Six churches were received ; *Spoon River*, W. G. Gordon, minister, with 17 members ; *Adams Street, Peoria*, J. Edminister, minister, with 21 members ; *Knox*, J. Winter, minister, with 31 members ; *Whitefield*, W. G. Gordon, minister, with 24 members ; *Lacon*, I. S. Mahan, minister, with 19 members, and *Quiver*, G. S. Bailey, minister, with 8 members.

The churches reported 178 baptisms and 2298 members.

At this meeting, G. S. Bailey, H. G. Weston, and S. G. Miner, were appointed a committee to prepare for publication a hitory of this Association.

The contributions for benevolent objects this year, amount to about $2600, of which

over $800 were contributed to assist feeble churches in building houses of worship.

1856.

The Association met at Toulon, June 11. Four new churches were received. *Laprairie*, J. M. Stothard, minister, with 16 members; *Galva*, M. H. Negus minister, with 26 members; *Havanna*, F. W. Ingmire, minister, with 33 members, and *Cuba*, S. Neff, minister, with 19 members.

The churches reported 273 baptisms and 2642 members. It was a year of rich and abundant blessings to the churches. Thirty of the churches reported additions by baptism.

CONCLUSION.

When the Association was formed in 1836, the entire population of that third of the State of Illinois, which lies north of the latitude of Peoria, was about 40,000. It is now over 540,000. The present population of the field embraced by this Association is about 100,000.

The Association contains 38 churches and 30 pastors. These churches are located chiefly in Tazewell, Woodford and Marshall

counties, on the east side of the Illinois River ; and in Peoria, Fulton, Knox and Stark counties on the west side of the river. Its growth has been rapid, especially during the last seven years. Most of the churches have now comfortable houses of worship, and nearly all of them sustain their ministry without assistance from any other organization. Several of the most prosperous churches in this body have been organized, or materially aided in the early period of their existence by the American Baptist Home Mission Society. The meetings of the Association have been characterized by great unanimity, and a most happy degree of peace and harmony has prevailed within its bounds. Its annual gatherings have generally been times of great religious enjoyment to those who attended them, and of spiritual benefit to the churches where they have been held.

The third article of its constitution clearly defines the object of the Association, and an earnest desire is manifested to confine its deliberations entirely to the objects specified. " Art. 3. The objects to be promoted by this Association are the following, and these only, viz. :—to promote intercourse and friendship between the churches, by stated meetings ; to receive

and furnish a record of their numbers and annual changes, and to receive and apply the contributions for benevolent purposes, which may be forwarded from year to year."

A strict adherence to this simple object, not allowing any foreign or different object to occupy its attention, has doubtless done much to promote its harmony and the enjoyment of our annual convocations.

STATISTICAL TABLE.

Containing the Summary of the Statistics of the Association for each Year.

Year.	Baptized.	Rec'v'd by Letter.*	Restor'd.	Dismissed by Letter.	Excluded.	Died.	Total.
1836							70
1837	15	54	2	14	2		159
1838	47	79	1	44		5	271
1839	31	61	1	20	17	5	373
1840	62	72		25	1	3	490
1841	06	66	2	31	2	5	625
1842	120	37	2	84	8	6	746
1843	179	53	6	33	19	6	766
1844	42	39		51	23	10	747
1845	26	55	1	64	31	12	779
1846	14	63	1	33	27	15	734
1847	37	58		26	20	17	813
1848	24	106	16	60	11	11	955
1849	134	38	1	27	6	6	649
1850	201	108		56	12	12	874
1851	365	127		69	13	12	1341
1852	243	156		96	28	17	1575
1853	244	129	3	105	28	21	1828
1854	283	184	5	137	57	31	2087
1855	178	227	2	207	44	32	2298
1856	273	290	4	156	56	25	2642
Tot'l	2524	2002	47	1338	405	251	

* Those received by experience without Letters are counted among those received by Letter.

REMARKS ON THE STATISTICAL TABLE.

INCREASE.

By reference to the Table it will be seen that 1787 persons have been baptized in the Association during the last seven years, an average of 255 annually ; and the number of members is more than four times as large as it was in 1849.

STABILITY.

The whole number baptized in the Association from its organization is 2,524. The number received by letter is 2,002; making a total of 4,526. If we allow that the number who have been dismissed by one church and united with another in the Association, and have thus been counted twice, is about equal to the number which each church had when it was constituted, and which is not reckoned either in the accessions by baptism or by letter, the 4,526 will give about the whole number who have been connected with the churches in the Association. Of this number 405 have been excluded, 47 of those excluded have been restored to membership, leaving 358 as the

number not restored. It is believed that about one-third, if not one-half, of those reported as excluded, were merely dropt from the list of members, as having been absent from the church for a year a two, and not heard from, or had united with some other denomination. Reckoning, however, the whole number of those reported as excluded who were not restored, the average is but one exclusion to nearly thirteen members in a period of 20 years. These statistics show a gratifying stability of religious character among the members of our churches.

HEALTH.

It will be seen also that the number of deaths is very small, being 251 in 20 years. This is an average of one death to 82 members annually. What section of country will show more favorable statistics of life and health than this? These facts prove beyond question the general healthfulness of this region of country.

The following Table shows the date of the organization of each church; the whole number baptized from its organization up to 1856; and the present number of members:

HISTORICAL TABLE.

Names.	*When Organized.*	*Whole No. Bap'd*	*Present No. of Members*
Canton,	June 14, 1833,	*642	526
Tremont,	December 1, 1833,	*62	56
Peoria, 1st Church,	August 14, 1836,	175	166
Washington,	March, 1838,	61	33
Chilicothe,	Spring of 1838,	99	102
Lamarsh,	October 27, 1838,	160	137
Galesburg,		*178	189
Trivoli,	March 2, 1839,	32	40
Lafayette,	June 15, 1839,	35	60
Anawan,	September 23, 1843,	87	111
Henderson,	March 9, 1844,	19	22
Richland,	September 27, 1844,	82	63
Delevan,	December 17, 1846,	34	70
Toulon,	June 25, 1848,	66	106
Steuben,	July 7, 1849,	71	46
Havanna,	August 25, 1849,	*9	33
Brimfield,	4th. Sab. in May, 1850,	81	131
Pekin,	November 7, 1850,	32	43
Metamora,	December 26, 1850,	46	83
Morton,	March 6, 1851,	19	22
Kickapoo,	March 29, 1851,	29	35
Wethersfield,	May 17, 1851,	†59	101
Richland Valley,	1st Wednesday in Dec. 1851,	5	17
Washburn,	January, 1852,	24	75
Belle Plaine,	February 26, 1852,	30	50
Peoria, German,	August 24. 1852,	6	19
Farmington,	September 16, 1852,	†3	29
Concord,	September 17, 1853,	1	24
Ontario,	April 29, 1854,	2	24
Knox,	June 24, 1854,	†9	50
Quiver,	August 18, 1854,	3	11
Whitefield,	November, 1854,		32
Peoria, Adams St.	January 24, 1855,	5	24
Lacon,	March 31, 1855,	12	30
Spoon River,	April 5, 1855.	5	21
Cuba,	June 9, 1855,	1	19
Laprairie,	June, 1855,	1	16
Galva,	August 14, 1855,		26
Other Churches,		339	
Total,		2524	2642

* Including only those baptized since the church united with his Association.

† Including only those baptized since the new organization.

ASSOCIATIONAL RECORD.

Year.	Where Met.	Moderator and Clerk.	Introductory Preacher and Text.	Members.
1836	Peoria,	Thomas Brown, Thomas Powell,		70
1837	Peoria,	Thomas Brown, David Roberts,	Thomas Brown, Gal. 4 : 16.	159
1838	Princeton,	Thomas Brown, Thomas Powell,	Thomas Powell, 1 Cor. 15 : 58.	271
1839	Tremont,	Thomas Brown, Thomas Powell,	Thomas Powell, John 17 : 21.	373
1840	Lowell,	Isaac Merriam, B B. Carpenter,	G. B. Perry, Eph. 2 : 4–6.	490
1841	Canton,	Thomas Powell, David Roberts,	Thomas Powell, 1 John 1 : 3.	625
1842	Dixon,	Thomas Powell, R. Van Meter,	Isaac D. Newell, Heb. 6 : 1.	746
1843	Knoxville,	Henry Headly, John Woodruff,	B. F. Brabrook, Col. 1 : 28.	766
1844	Washington,	Thomas Powell, H. G. Weston,	Isaac D. Newell, Mat. 16 : 18.	747
1845	Lamoille,	Thomas Powell, H. G. Weston,	H. G. Weston, 1 Cor. 1 : 22–24.	779
1846	Granville,	Isaac D. Newell, Otis Fisher,	S. S. Martin, Rev. 14 : 13.	734
1847	Canton,	H. G. Weston, T. Maple,	Isaac Merriam, Rom. 3 : 24, 25.	813
1848	Ottawa,	H. G. Weston, S. S. Martin,	H. G. Weston, 2 Cor. 5 : 7.	955
1849	Lamarsh,	H. G. Weston, Simon G. Miner,	Samuel Ladd, 2 Cor. 13 : 5.	649
1850	Peoria,	Simon G. Miner, Gilbert S. Bailey,	Chas. E. Tinker, Heb. 13 : 1.	874
1851	Lafayette,	H. G. Weston, W. T. Bly,	H. G. Weston, 1 Tim. 5 : 8.	1341
1852	Galesburg,	Simon G. Miner, Gilbert S. Bailey,	C. D. Merit, Ps. 145 : 16.	1575
1853	Tremont,	Simon G. Miner, Gilbert S. Bailey,	Simon G. Miner, Luke 10 : 20.	1828
1854	Chilicothe,	H. G. Weston, S. S. Martin,	Gilbert S. Bailey, Acts 17 : 6.	2087
1855	Metamora,	Gilbert S. Bailey, J. Edminster,	I. S. Mahan, Isa. 52 : 7.	2298
1856	Toulon,	Gilbert S. Bailey, J. Edminster,	Joel Sweet, Acts 20 : 24.	2642

HISTORY OF THE CHURCHES.

CANTON.

The Baptist Church in Canton, Fulton county, is the largest Baptist church in Illinois, now consisting of 526 members. It is located in a delightful section of country. The village of Canton contains a population of a little more than 2000. A great number of the members of the church live in the surrounding country.

The germ of this church bears an earlier date than any other in the Association. On the 14th day of June, 1833, a council was called at the house of Wm. Spencer, in Banner Township, Fulton county. Elders John Logan and Gardner Bartlett were present, and a church of four members were constituted. The members were elder John Clark, Wm. Spencer, Anna Clark and Rachel Spencer. Three were natives of New York, and one of Kentucky. The church was called the United Baptist Church of Duck Creek.

The few little Baptist churches which existed in the region of country around, were opposed to Missions, Sabbath Schools, etc. The constituent members of the Duck Creek

church were ejected from the Bethel church (now extinct), on account of their favoring Benevolent Societies.

Elder John Clarke preached to this church from its origin until the following December. In November, 1833, Nathan West united with the church, and was licensed to preach in the following June, and was ordained in September, 1834, at the session of the Salem Association at New Hope. Elder Jacob Bowers preached the sermon on that occasion. Elder Gardner Bartlett offered the ordaining prayer; elder John Logan gave the charge, and elder John Clarke gave the hand of fellowship. The church became connected with the Salem Association during the same meeting.

The meetings of the church were held in the private houses of the members until July, 1837, when it assumed the name of the Canton church. It then numbered 18 members. Previous to this time they were supplied with preaching only part of the time. In 1837 the church was dismissed from the Salem Association, and united with the Illinois River Association. In November of the same year, elder G. B. Perry became pastor of the church, which then numbered but 17 members, and contin-

ued in this relation three years. During the first two years of elder Perry's pastorate, the church met sometimes in the Methodist meeting-house ; sometimes in private houses, or in the college edifice, which was subsequently demolished by a severe storm. The church increased under the labors of Mr. Perry to 113 members.

Their first house of worship was dedicated on the fourth Lord's day in October, 1839. It cost about $1500, and was at that time the best house of worship on the Military Tract.

Elder Isaac D. Newell became pastor of the church November 11, 1840, and continued in that relation for three years. His labors were successful, and large accessions were made. In 1841 the church reported 52 baptisms, and the next year 47. In November, 1843, elder Newell closed his labors, and elder Isaac Merriam preached as a supply on alternate Sabbaths for three months. Elder Thomas Powell assisted in a series of meetings previous to the pastorate of elder Newell, and also again during his pastorate. Elder H. W. Dodge, then pastor at Springfield, and now in Virginia, also assisted in a series of meetings during the pastorate of elder Newell. These brethren will long be held in high esteem by the church for their useful services.

In July, 1844, elder Alba Gross became the pastor and continued in that relation two years. Difficulties which had previously commenced in the church, made the pastorate of elder Gross a trying one, and the prosperity of the church was greatly impeded by them, and the pastor labored under great embarrassments and discouragements. The church, for a period of four or five years, labored under severe trials which threatened its dissolution. But God had a brighter page in its history reserved for the future. Elder Gross resigned June 7, 1846. He has subsequently been agent of the American and Foreign Bible Society, and the pastor of several churches in the Association.

The Canton church was destitute of a pastor for a year. In June, 1847, the Illinois River Association held its anniversary at Canton. This meeting was attended with the Divine presence and blessing, and the counsels of those who were present on that occasion resulted in restoring harmony to the church, and in installing a new era in its history. It will long be remembered with gratitude to God and to the brethren who, under God, were made instrumental in restoring peace to Zion.

Elder Erastus Miner became pastor of

the church in June, 1847. Some additions were made to the church by letter, and general harmony prevailed. In December following elder Morgan Edwards, an evangelist, came to aid the pastor in a series of meetings. He labored about three weeks, and a glorious out-pouring of the Holy Spirit was experienced. The church was greatly encouraged and strengthened, and 57 were added by baptism. The pastor closed his labors with the church March 26, 1848. The church had only occasional preaching for the next eight months.

The present pastor, elder Simon G. Miner, commenced his labors with the church Nov. 20, 1848. The church, at the Association in June previous reported 190 members. Their meeting-house soon became crowded and insufficient to accommodate the congregation. Incipient measures were taken to build a more commodious house of worship. Their present house was completed in February, 1853. It cost $13,000, and is 55 feet wide and 87 feet long, with a basement 11 feet high in the clear, and containing a lecture-room 40 by 50 feet, with several smaller rooms for other purposes. The main audience room is 50 by 70 feet, 24 feet high in the clear, with a gallery across one end.

During the first year of the labors of the

present pastor, he was assisted a few days and nights by elder Gross, a former pastor, and an interesting revival was enjoyed. Six were baptized during the year. The second year of his pastorate was not marked by any great display of God's power, yet some tokens of Divine favor were manifested, and five were baptized.

The third year, 1850–1, will be held in sweet and lasting remembrance, as a year of the right hand of the Most High. Elder Jacob Knapp, the successful and well-known evangelist, assisted the pastor, and labored assiduously for five weeks. The work continued with great power for five months, and at the Association in June the church reported 251 baptisms, and 453 members. It is believed that over 300 souls were hopefully converted in this revival.

The fourth year of elder Miner's pastorate was one of great harmony, but no special revival was enjoyed. The fifth year, in Feb., 1853, the church dedicated their new house of worship. Elder H. G. Weston, of Peoria, preached the dedication sermon to a crowded audience. He remained and assisted the pastor for three weeks, during which time 49 were added by baptism. This was one of the most interesting revivals

the church ever enjoyed. This year the church numbered 476 members.

The sixth year, 1853–4, was marked with the special favor of Almighty God. Elder Morgan Edwards again assisted the pastor for four weeks, during which time about 100 souls were hopefully converted, 86 of whom united with the church by baptism, and in June, 1854, the church reported 520 members.

During the seventh year, 1854–5, the pastor and church were favored with the labors of elder Ichabod Clark, then agent of the General Association, for three weeks. Another refreshing was experienced, and 31 were baptized.

The eighth year, 1855–6, was also one of rich blessings. Elder A. J. Joslyn labored with them nearly three weeks, greatly to the edification of the church, and the good of souls, and 16 were baptized.

In reviewing the past history of this church, we gratefully exclaim, "What hath God wrought!" "Hitherto the Lord hath helped us!" This church was aided for some years by the American Baptist Home Mission Society, and is a noble monument of the beneficent results of that Institution. For several years it has aided largely the benevolent objects of the day. One year

it contributed $708, and during the last year it has made provision for canceling a debt of $6,300, on the meeting house.

The present pastor is a native of Brookfield, Madison Co., N. Y. He was educated at Madison University, has been pastor of the Rushford church, Alleghany Co., N. Y., agent of the Genesee Sunday School Union, pastor of the church at Penfield, Munroe Co., N. Y., and of the Lafayette church in Indiana, and of the Franklin church, Indiana, and has been for one year agent of the American Baptist Missionary Union, for Indiana and Illinois.

Seven men have been licensed to preach by the Canton church. They are Wm. W. Freeman, John E. Moore, Richard S. Johnson, Charles West, Joshua Miner, John M. Spencer, and Reuben Weeks. Three of them have been ordained, namely: Moore, Freeman and Johnson. Elder Moore is pastor at Brighton, Ill.; elder Freeman is pastor at Spanish Needle Prairie; and elder Johnson resides at Galesburg, Ill. Charles West and Joshua Miner are now in California. Reuben Weeks is a student in Madison University, N. Y. John M. Spencer is deceased.

The history of the Canton church shows times of sorrow and of joy, of adversity

and prosperity. For nine years past it has enjoyed great peace and harmony, in all its relations and in all its doings. Its four constituent members were persons of great moral worth, and it has embraced many such in its subsequent membership.

Present number, 526.

Pastor, Simon G. Miner.

Deacons, John G. Piper and Horatio C. Nelson.

Clerk, Israel S. Piper.

TREMONT.

The earliest organization of a Baptist church in the bounds of the Illinois River Association, except that at Canton, was at Pleasant Grove, in Tazewell county. Some of the earliest settlers were Baptists. They emigrated to Tazewell county chiefly from Kentucky and Ohio, and settled near Pleasant Grove previous to 1833, while several tribes of Indians were living in the vicinity.

A Baptist church was organized about the first of December, 1833, at the house of Mr. Lucas, near Pleasant Grove, and three miles west of the present town of Tremont. The place was owned and occupied for sev-

eral years by Mr. Charles Jones, and is now the residence of Mrs. Edes. The church was constituted with 14 members: Mr. Lucas, Mrs. Lucas, A. W. Van Meter, Elizabeth Hinsey, Mrs. Wright, Margaret Wright, Mrs. Varble, Eva Varble, Thomas Goforth, Mrs. Goforth, Mrs. Broyhill, Mrs. Briggs, Wm. Hinsey and Peter Lucas.

Elders Michael Mann and —— Harper were present at the organization. Elder Mann resided near Springfield, and is still living at Lake Fork, in Logan County. He continued to preach to this church once a month, for about two years. He lived about fifty miles south of this little church, and in making his monthly visits across the vast prairies on horseback, he was obliged in summer to travel the whole distance in the night, in order to avoid the swarms of prairie flies which were excessively annoying to a horse, and would sometimes bleed a horse to death. Since the country has become more settled, they are less troublesome.

About a year after this church was constituted, Wm. C. Van Meter, a son of A. W. Van Meter, was baptized into its fellowship, at the age of thirteen. For several years he has been engaged in preaching the gospel. He is now agent of the Five Points' Mission in New York city, and has done much in the cause of humanity in providing

homes in the West for many destitute children of that great metropolis.

Elder Bocock preached for a short time to the church. He came from the borders of Kentucky and Virginia. In 1835 elder Thomas Brown, from New York, settled in the vicinity, and became pastor of the church.

The missionary question soon caused a division of feeling. Nearly all the constituent members, except Mr. Van Meter, were opposed to missions and temperance societies. But several persons had united by letter and by baptism, who favored these causes. The church had united with the Sangamon Association, a strongly anti-mission body. In 1835 the Sangamon Association met with the Pleasant Grove church, at the house of Mr. Munden. It then passed a resolution requesting its churches to exclude all members who advocated the cause of missions, and would not renounce such views. The resolution was opposed in the Association by elder Thomas Brown and Dea. Van Meter. At the next monthly meeting the church excluded the missionary party, which numbered 17 members, and was nearly, if not quite, equal in number to the other party. Some of those who were excluded think the missionary party were a

majority of the church. Elder Brown and six others of the missionary members were absent from the church meeting that day, attending the funeral of Dea. Van Meter's oldest son in Washington, fourteen miles distant. Dea. Van Meter had sent notice in the morning of that day to the church, requesting them to delay action on the mission question, on account of the necessary absence of those concerned, who were attending the funeral of his son. But his request was not granted, and on that day the pastor, elder Brown, and the Deacons, Lemuel Harris and A. W. Van Meter, and the Clerk, David Roberts, and thirteen others, were excluded. These, however, had the records of the church, all the officers of the church, and still claimed to be the Pleasant Grove church. They subsequently gave up the records to the other party.

They held regular meetings, and elder Brown preached to them. They eventually made Tremont their place of meeting, and changed their name to the Tremont Baptist church in 1843.

Mrs. Elizabeth Hinsey, who was present at the division of the church in 1835, and is still a member of the old Pleasant Grove (anti-mission) church, thinks the action of the church was not regarded as an exclusion

of either party, but a mutual separation. When the division occurred, the anti-mission party rose up and went to the other side of the house, while the mission party sat still. I have not been able to find the records of the meeting.

Elder Brown and elder Isaac Merriam, the latter having moved into the neighborhood from Bristol, Connecticut, preached to the church until 1843. In 1837 the church reported three baptisms, in 1838, six, and one in 1839. In 1841 and 1842 several were dismissed by letter. Some difficulties existed in the church until Feb. 13, 1842, when something like a reorganization of the church took place, though no council was called. The brethren and sisters who had met mutually gave each other the hand of fellowship. In 1842 the church reported 12 members. In the fall of 1842, Elder Thomas Powell held a series of meetings with the church, and they enjoyed a precious revival. At the Association in 1843 they reported 24 baptisms and 49 members. Elder Isaac Merriam is still a member of the Tremont church, and occasionally preaches in destitute places in the vicinity.

Elder Thomas Brown died Sept. 9, 1849, in the 83d year of his age. He was a native of New England. He made a profession of

religion at the age of fifteen. At the age of seventeen he removed to Colwell in Canada, where he was instrumental in forming a Baptist church. He was ordained at Swanton, Vermont, where he preached for several years. He afterwards preached at Newport, N. H., and again at Swanton, Vermont, and for 15 or 16 years in Western New York, and for nearly thirteen years in Illinois.

Elder Isaac D. Newell, then the pastor of the Peoria church, commenced preaching to the Tremont church part of the time, in December, 1843, and continued his labors until July, 1846. During the pastorate of Elder Newell the church built a very good meeting-house, 32 by 44 feet, at Tremont, then the county seat of Tazewell county. In the erection of their house of worship some assistance was obtained from the east by elder Newell.

In July, 1846, elder Samuel Ladd, of Ottawa, Ills., became pastor of the church, and continued his labors until May, 1849. He then removed to New Hampshire, where he has since died.

In October, 1849, elder G. S. Bailey resigned the charge of the church in Springfield, Ills., and became pastor of the Tremont church, and continued his labors until

October, 1851, preaching also a part of the time at Pekin. Something of a revival was enjoyed in the fall of 1849, when the pastor was aided by elder Weston. Six were baptized. A nucleus of a church having been gathered in Pekin, on the Illinois River, then a town of some 1200 inhabitants, and rapidly increasing, the county seat having been removed to that place, the pastor resigned the charge of the church at Tremont, and removed to Pekin.

In November, 1851, elder S. S. Martin, of Dixon, Ills., became pastor, and continued his labors until September, 1853, when he resigned and took charge of the Baptist church at Delevan. Some additions were made by baptism during elder Martin's pastorate.

In April, 1854, elder J. W. Nye, of Pipe Creek church, Indiana, and formerly of Durhamville, N. Y., became pastor of the church, and continued his labors until April, 1856. Some were baptized during his labors. In 1856, he removed to Page county, Iowa, and died near Hawleyville, Feb. 25, 1857.

In November, 1856, elder E. O. Whitaker became the pastor, and now sustains that relation.

Tremont is a village of about 500 inhabitants, ten miles from the Illinois River, and in the midst of a fine farming community. This church has been the parent church of many others in this region of country, and by the dismissal of its members to form other churches in the region around, its own members have been frequently reduced. Members from this church have become constituent members in churches at Peoria, Washington, Morton, and others. And from these, nearly or quite half, of the churches in the Association have been formed.

From 1843 to 1850, the church was aided by the Home Mission Society in sustaining its pastor.

Present number of members. 56.

Pastor, E. O. Whitaker.

Deacons, John H. Harris, Samuel Brooks, A. Sperry.

Clerk, Henry H. Gillum.

PEORIA, FIRST CHURCH.

Peoria is the largest town in the bounds of the Illinois River Association, and now contains a population of about 18,000. It was formerly a French trading post, and in the early records of the west, is known as the location of FORT CLARK. In 1836 its population numbered but a few hundreds.

The First church of baptized believers in Peoria, was constituted August 14, 1836, of ten members. These were Henry Headly, J. R. Stanton, elder A. M. Gardner, Adam Gardner, Wm. Swinerton, Alpheus Richardson, Ruth Chichester, Mary Stanton, Mary Frye and Malinda Headly. None of them now remain members of the church. In 1837 the church reported one baptized, and 20 members. Henry Headly was ordained to the work of the ministry soon after the organization of the church.

Elder Alexander Ridler was the first pastor. He commenced his labors in the fall of 1837. In the minutes of 1838 it is mentioned that elder Headly labored with the church for a short time; that elder Brown of Pleasant Grove (Tremont), had aided them occasionally, and administered the ordinances, and that they had been tem-

porarily supplied by elders Southwood, Gardner, Silliman and Ridler.

In Nov., 1839, elder A. M. Gardner became pastor of the church, and continued in that relation until June, 1842. In 1839 the church reported 33 members; in 1840, 26 members; in 1841, 22 members; in 1842, 4 baptisms and 28 members; and in 1843, 27 members.

In the fall of 1843, elder I. D. Newell became the pastor. Up to this period the church had taken no steps towards building a house of worship. Soon after the commencement of elder Newell's labors, he instituted vigorous measures towards the attainment of this desirable end. The members of the church were so few and so destitute of property, that the undertaking appeared a hopeless one, but by the unwearied diligence of the pastor, his efforts were crowned with success. He obtained assistance in the work from churches in the East, and on the 17th of October, 1846, a brick edifice, 40 by 65, with basement, steeple and bell, was opened by appropriate religious services. In 1844 the church reported one baptism, and 30 members; in 1845, one baptism and 32 members; in 1846, 35 members.

The first revival ever enjoyed by the church, immediately followed the opening of their new house of worship, which became the scene of spiritual triumph, peculiarly grateful to him who had labored so long and so arduously for its erection. The pastor was assisted in this revival by elder Morgan Edwards. In the midst of the revival, elder Newell resigned the pastoral care of the church, to become the agent of Shurtleff College.

Elder H. G. Weston commenced his labors as pastor Nov. 1, 1846. At the next meeting of the Association, the church reported 21 baptisms and 64 members. No material changes occurred in the church until 1850, when a precious revival was enjoyed under the labors of elder Jacob Knapp. The pastor, elder Weston, was for a time deprived of the use of his voice, and during this interesting revival, scarcely spoke above a whisper, though he was present at the meetings. In 1850 the church reported 53 baptisms, and 89 members: 26 had been dismissed by letter, to form new churches.

The pastor recovered the use of his voice in a few months, and in the winter following, the church enjoyed another revival, in which the pastor was assisted by elder I.

Clark. In 1851, 11 baptisms and 100 members were reported. Since that time the church has enjoyed seasons of religious interest to a greater or less degree every year. In 1852 they reported 8 baptisms and 111 members; in 1853, 14 baptisms and 126 members; in 1854, 23 baptisms and 158 members; in 1855, 14 baptisms and 157 members; and in 1856, 19 baptisms and 166 members. The church has been instrumental in organizing the German Baptist church, and the Adams street church, in Peoria.

The First Baptist church in Peoria was aided by the American Baptist Home Mission Society, in sustaining its pastor from October, 1843, to November, 1847. It has since done much in aiding others.

In November, 1849, Orlando J. Sherman, a member of this church, was ordained to the work of the ministry. He gave high promise of usefulness, but a year afterward the Lord called him home. Additional facts in reference to him are found in the history of the Washington Church.

Present number of members, 166.

Pastor, Henry G. Weston.

Deacons, Benjamin Frye, John L. Kent and F. W. Burdette.

Clerk, Henry Nolte.

WASHINGTON.

Washington is a village in the north part of Tazewell county. In November, 1831, A. W. Van Meter removed from Elizabethtown, Harding county, Kentucky, to this place. For a long time he could hear of no Baptist in that region of country. During the next summer, however, he met with brother James Scott and wife, who resided near Pleasant Grove. At that time no Baptist church existed nearer to them than Springfield, 70 miles south. For many months, brother Van Meter retired to a grove daily, and prayed God to send some minister of the gospel into this region. In 1833 the Pleasant Grove church was formed, and brother Van Meter was one of its constituent members, though he resided about 14 miles from Pleasant Grove. Elder Brown, the pastor of the Pleasant Grove church, preached in Washington once a month, and the members who resided at Washington, were regarded as a branch of that church for several years.

In February, 1838, elder I. D. Newell, then of Bloomington; elder Ridler, of Peoria, and elder Brown, held a protracted meeting at Washington, in a new and un-

occupied dwelling house. Several persons were converted, and these were baptized, among whom were Orlando J. Sherman, who afterwards became a minister. He was born in Franklin county, N. Y., May 18, 1825, and was ordained in Peoria, in November, 1849. After a brief period of useful labor in the ministry, he died, at the residence of his father, near Metamora, October 24, 1850, in the 26th year of his age.

At the close of the protracted meeting in Washington, the members residing there were organized into an independent church, in March, 1838. They then numbered 17 members. At the Association in September following, they reported 3 baptisms and 23 members. Wm. C. Van Meter, of whom mention is made in the history of the Tremont church, was one of the constituent members of this.

Elder Thomas Brown continued to preach to this church, and in 1841 it reported 7 baptisms and 28 members; in 1842, 5 baptisms and 34 members.

Elder Charles E. Dodge preached to the church during the summer of 1842. He was subsequently pastor in Bloomington, and now resides at Springfield.

In 1843, elder H. G. Weston, then recently from the Franklin Association, in Kentucky, but formerly of Lynn, Mass., became pastor of this church. This year 7 baptisms and 36 members were reported. Elder Weston continued pastor of this church until the fall of 1846, when he became pastor of the church in Peoria. During his pastorate he preached a portion of the time at Richland, 12 miles north of Washington, where a number of the members resided. In July, 1844, he baptized at Richland, Augustus B. Cramb, a young school teacher, who subsequently became an eminently useful minister, and who was instrumental in establishing several Baptist churches in Woodford county. A sketch of his life will be found in the history of the Metamora church.

In 1844 the church reported 38 members. In September, 1844, the members residing at Richland were organized into a separate church. In 1845, 4 baptisms and 32 members were reported, and during this year they completed their house of worship. In 1846 they reported one baptism and 38 members.

In 1847, elder Wm. T. Bly, from Indiana, became pastor of the church, and continued his labors in Washington for four years,

During the first year, he preached all the time to the Washington church, and some out stations connected with it. During the last three years, he preached part of the time to the Lamash church, and also for a time to the Morton church. The church was afflicted in the loss of one of its brightest ornaments, and one of its most active members, in the death of brother Rhodes Van Meter, In the minutes of the Association for 1847, we find the following:

"This Association express their sympathy and condolence with the church at Washington, and with the widow and relatives of our deceased brother, Rhodes Van Meter, whose death has created a chasm deeply felt and deplored, on account of the uniform amibility, integrity and usefulness of our brother deceased."

In 1848, the church reported seven baptisms and 47 members. In the winter and spring of 1849-50, the church enjoyed an interesting revival. The pastor was assisted in a series of meetings by elders E. S. Freeman and G. S. Bailey, and at the next Association 13 baptisms and 63 members were reported. In the summer of 1850, a church was organized at Spring Bay on the Illinois River, and several members of the Washington church were

dismissed to go into this new band. The church at Spring Bay has since become extinct.

In January, 1851, elder Bly, assisted by G. S. Bailey, held a series of meetings at Morton, where a number of the members of the Washington church resided, and an interesting revival attended the meetings. In 1851, the Washington church reported 13 baptisms, most of which occurred at Morton. Subsequently the Morton church was organized, and its constituent members were chiefly from the Washington church.

Elder Bly closed his labors in 1851. He has since labored four years in Berwick, Ills., and at Richland, Minnesota, and is now at Oquawka, Ills.

In 1851, elder Jason Corwin became the pastor. He had formerly labored in New York, and also at Belleville and Bloomington, Ills. He remained the pastor until 1854. The church then numbered 42 members. During the following year the church was destitute of preaching, and several of the members removed to other places.

In December, 1855, the church made arrangement with the Metamora church for their pastor, G. S. Bailey, to preach in Washington once in two weeks, which arrangement still continues. In 1856, the Baptist church at Kappa was constituted

almost entirely from the members of the Washington church. Thus this church has been the parent of the Richland, Metamora, Morton, Spring Bay and Kappa churches, and has thus had its members constantly reduced by the formation of these new organizations. Three of those baptized into its ranks, and one who was a constituent member, have become ministers of the gospel, namely, O. J. Sherman, A. B. Cramb, O. L. Barler, and Wm. C. Van Meter.

Present number of members, 33.

Pastor, G. S. Bailey.

Deacon, A. W. Van Meter.

Clerk, Wm. A. Wells.

CHILICOTHE.

In 1837 James H. Temple and his brother, Dr. Peter Temple, moved to Chilicothe with their families. This was a new settlement upon the Illinois River, 20 miles above Peoria. The settlement continued very small, so that in 1845 the village had only about 40 inhabitants. The nearest Baptist church was at Peoria.

In the spring of 1838 a Baptist church was constituted of the following members: Dr.

Peter Temple and wife, James H. Temple and wife, and James Hammet, his wife and his mother. Elders Thomas Powell, Thomas Brown and Gershom Silliman, were present, elder Powell preached from Rom. 14 : 1. "Him that is weak in the faith receive ye, but not to doubtful disputations." Three were added to the church by baptism during the summer, and others by letter, so that when the church united with the Association in September following it had 17 members.

Elder Silliman preached occasionally for the church. In 1838, elder Alexander Ridler, a Scotch minister, commenced preaching to the church, and continued his labors with them part of the time till his death in 1840. Dr. Temple and family returned to Chicago in 1838. The church sent no report to the Association in 1839. In 1840, James H. Temple and family removed to St. Louis, Mo., to educate his children. Elder Ridler died, and also sister Hannah Hammett, and the church soon after became virtually extinct. In 1840 it reported to the Association 15 members. After that we have no report of it until 1848. Br. James H. Temple superintended a Sabbath School from the spring of 1838 until he removed to St. Louis. The

school was held first in one house, and then in another, as a place could be obtained. Br. Temple returned to Chilicothe in 1845. Meetings were held in his house once or twice a month by the Methodists and by Mr. Bristol, a Congregationalist minister. Mr. Bristol preached his first sermon in the bar-room of the village tavern.

In 1845, the village contained two stores, and the Sabbath was emphatically the business day of the week. Many of the farmers and inhabitants of the country around, made it the day of their trading, and it was the day of sport with the citizens, who passed it in hunting, racing, drinking, etc. In 1848, the church, with seven members, reported itself to the Association, and its name was again inserted in the minutes. In 1849, it was reported extinct. During the year 1850, elder C. D. Merit, who was preaching to the Steuben church, commenced preaching once in two weeks at Chilicothe in the afternoon.

A new organization of the church took place in June, 1850. Elders G. Silliman, C. D. Merit, Thomas Bodley and O. J. Sherman, were present. Thirteen members constituted the new body. They were from Ohio, Pennsylvania, Virginia, New York and Illinois. The town then contained

about 200 inhabitants. The Methodists had a class there, and the Universalists had made some effort.

At the Association in 1851, the church reported 16 baptisms and 34 members. Elder Thomas Bodley, from Maryland, but more recently from Michigan, was the first pastor. He commenced his labors in June, 1850, and continued them about a year.

Elder C. D. Merit became pastor in July, 1851, and continued one year. During this year the church enjoyed its most extensive revival. Elder J. K. Barry labored for some time there in a series of meetings with the pastor, and in 1852, the church reported 49 baptisms, and 92 members.

In December, 1852, elder Nelson Alvord became pastor of the church, and continued his labors about two years. In the year 1851 and 1852, they erected a very comfortable brick meeting-house, 35 by 50, walls 17 feet in the clear. Elder Barry held another series of meetings there, and in 1854 they reported 16 baptisms, and 98 members.

Elder J. A. Pool became pastor of the church in November, 1854, and continued until June, 1855. A revival was also enjoyed under the labors of elder Pool, and 14 baptisms were reported in 1855.

Elder Wm. M. Haigh, from England, but lately from Pavilion, Kendall county, Illinois, became pastor of the church in November, 1855, and still remains in that relation. The present population of the town is about 800, and its moral aspect is as much improved since 1845 as its population.

Elder Gershom Silliman, who for many years was connected with this church, died near Chilicothe, December 2, 1856, in the 74th year of his age. He was born in Weston, Fairfield county, Connecticut, May 24, 1783. He was baptized at Middletown, Delaware county, N. Y., by elder Wm. Warren. He served in the war of 1812 as a Lieutenant at Brooklyn. In 1815, he removed to Jackson county, Ohio, and in 1818 was ordained at Waverley, Pike Co., Ohio, where he continued to preach until he removed to Illinois. He settled six miles west of Chilicothe. He was one of the founders of the Illinois River Baptist Association, and has preached to several churches in the Association. He was eminently a good man, and died universally respected and beloved.

The church was aided for two years, 1852 and 1853, by the American Baptist Home Mission Society in sustaining its pastor. Since that time they have needed no

aid. The church at Chilicothe has struggled through many serious trials, but since its re-organization in 1850, its course has been onward, and the blessing of the Lord has attended it.

Present number of members 102.

Pastor, Wm. M. Haigh.

Deacons, Simon Reed, James H. Temple, and O. W. Young.

Clerk, M. Scholes.

LAMARSH.

This church is in the township of Hollis, Peoria county. It was organized October 27, 1838, with 14 members, who had come from Guernsey county, Ohio. Elders A. M. Gardner, Thomas Brown, Thomas Powell, and G. Silliman were present at its constitution. The settlement in which this church was formed, contained a population of about 100. It now contains about 700. The nearest Baptist church was at Peoria, 12 miles distant. This little church was at first surrounded by Methodist influence, but now it occupies almost the entire ground, and other denominational influences are very feeble in that community. Elder A. M. Gardner served as pastor of this church from its organization until August, 1848, a period of nearly ten years. The church continued quite small for several years, never reporting more than 22 members, until 1847, when it reported six baptisms, and 30 members.

In January, 1849, elder Wm. T. Bly became pastor of the church, residing at Washington, in Tazewell county, and preaching at Lamarsh half the time. In the spring of 1849, the church was blest with a gracious visitation of God, and ele-

ven were baptized, as the fruit of the revival, and the church this year reported 42 members.

The Association held its session with this church in June, 1849. The meetings were held in a barn for the want of a house of worship. After the Association adjourned, some of the ministers, among whom were elders H. G. Weston and S. G. Miner, remained and continued a series of meetings for some days. These meetings was attended with rich blessings. A glorious revival commenced, which extended through the year, and in 1850 the church reported 58 baptisms, and 102 members. The following year 12 baptisms were reported, and 110 members. Elder Bly closed his labors as pastor in June, 1851.

In July, 1851, elder Joel Sweet, who was also preaching at Trivoli part of the time, became pastor of this church, preaching at Lamarsh half the time, though he still continued to reside near Trivoli, some twelve miles distant. The gracious influences of the Spirit were again enjoyed in January, 1852, and 21 baptisms, and 125 members were reported at the next Association. The church also enjoyed another revival in January, 1854, and in June following, reported 40 baptisms, and 155 mem-

bers. Elder Sweet closed his labors as pastor in July, 1855. In February, 1853, Joseph C. Maple, one of its members, was licensed by the church to preach the gospel, and is now pursuing his studies at Shurtleff College, and preaching part of the time.

Immediately after the meeting of the Association with them in 1849, the church commenced the erection of a house of worship 30 by 45 feet. It cost about $1000.

Elder John Edminster, the present pastor, commenced preaching to this church in June 1855. He is also pastor of the Adams street church in Peoria, where he resides.

Present number of members 137.

Pastor, John Edminster.

Deacons, John Maple, and G. R. Black.

Clerk, John Maple.

GALESBURG.

Galesburg is located in Knox county, six miles from Knoxville the county seat. Knox college, and several other literary institutions are located there, and these advantages, together with its rail road facilities, have given the place a very rapid growth. It is a matter of regret that the

materials for preparing a minute and accurate historical sketch of the Baptist church there, have not come to hand. In the absence of those materials, the present sketch is made up chiefly from the Associational Minutes, and is consequently indefinite in some important particulars.

The Galesburg Baptist church was formerly known as the KNOXVILLE church, and held its meetings at Knoxville, until 1848. It was received into the Illinois River Association in 1839, with 42 members. Elder Gardner Bartlett was then the pastor. His name was reported in connection with this church, for the next five years, and also in 1847 and 1848, though not all the time as its pastor.

Large accessions were made to the church by letter, and in 1840 it contained 63 members. In 1841 elder J. Hovey was its pastor. It reported that year, 20 additions by letter, and a total membership of 80. In 1842 it reported 8 baptisms and 83 members. In 1843 it was destitute of a pastor, but reported 3 baptisms and 61 members. The Association met with the church at Knoxville that year. During the following year the church lost a number of its members, by removals and by death.

In 1844, elder S. S. Martin was its pastor. The church then reported 54 members. He was also the pastor in 1845. Dismissals and deaths continued to diminish the number of members, and that year it reported 51 members.

In 1846, elder J. O. Metcalf was its pastor, and the church then reported 47 members. In 1847 it was destitute of a pastor, and reported 40 members.

In 1848 it had removed its place of meeting, and changed its name to Galesburg. Elder J. M. Stickney is reported as its pastor, and it numbered 48 members. The church then had preaching one fourth of the time. Great inconvenience was suffered for the want of a suitable place to hold its meetings, at Galesburg. In 1849, J M. Stickney was the pastor, and the church reported 4 baptisms and 54 members. The church met with much opposition, but during this year a lot was secured for a house of worship, and the building commenced. Elder Stickney preached there one fourth of the time.

In 1850, elder A. Gross was the pastor, also in the year following. The church in 1850 reported 2 baptisms and 75 members; and in 1851, 5 baptisms and 82 members. In 1852 their house of worship was com-

pleted, and the Association met with the church. Elder J. K. Barry had commenced a series of meetings with the church, just previous to the meeting of the Association, and 52 baptisms and 133 members were reported. The revival continued, and in 1853, 58 baptisms and 175 members were reported.

Elder R. Newton was the pastor in 1853. Two of those baptized during the revival have entered the ministry. One of them, elder I. S. Mahan is now pastor of the church at Lacon, Ill.; the other, elder Palmquist, has been a successful laborer among the Swedes.

In 1854 the church enjoyed a revival, and though it had trials and was destitute of a pastor, 10 baptisms and 172 members were reported. In 1855 the church was still destitute of a pastor, and had suffered from internal dissensions. It reported 10 baptisms and 169 members. Elder Silas Tucker had accepted a call from the church, but had not commenced his labors when the Association met.

Elder David James, a member of this church, died at Galesburg, April 19, 1856. He was born in Wales, May 5, 1787. He came to America in 1820, and has labored in the ministry at Great Falls, N. H.,

Kennebeck, Me., Greenport, L. I., Newberg, N. Y., Cape May, N. J., and Osceola and Henderson, Ills. His labors have been very extensive and highly useful. He was a man of gentle spirit, of deep and ardent piety, and of unfaltering confidence in God.

In 1856, elder Silas Tucker was the pastor, and still continues in that relation. The church reported 17 baptisms.

Present number of members, 189.

Pastor, Silas Tucker.

Clerk, J. S. McCool.

TRIVOLI.

This church is in the west part of Peoria county. It was organized March 2, 1839, with 11 members, one from Maine, the others from New York. Elders Thomas Brown, Gardner Bartlett, Nathan West and A. M. Gardner, were present. The nearest Baptist church was at Canton, some fifteen miles distant. The denominational influences in the community were chiefly Methodist and Universalist. Elder Nathan West preached to the church half the time for one year. In 1839 and 1840 the church reported fourteen members.

In 1840, elder Orrin Witherell became pastor of the church. In June, 1841, the church reported 16 baptisms and 31 members. Elder Witherell continued the pastor for a year and a half or two years, when he removed to Rochester, Peoria Co., and subsequently to Wethersfield, where he died. Additional facts in reference to his life and labors will be found in the history of the Anawan church.

In August, 1842, elder A. M. Gardner commenced preaching to the church half the time. About this time a number of members residing at Kickapoo united with this church, and for a time the meetings were held alternately at Trivoli and Kickapoo. In 1843 they reported 3 baptisms and 38 members, but in 1845 the number was reduced to 27. Elder Gardner continued his labors until 1845. For the two succeeding years an esteemed brother in the church preached to them occasionally, and the covenant meetings were generally sustained. But the church did not report itself to the Association from 1845 until 1850.

In 1847, elder Erastus Miner commenced preaching to the church. Soon after he commenced his labors, several members residing in Farmington, six miles west, united with the church, and the meetings were

held most of the time afterwards at Farmington. In 1849, the Farmington church was received into the Association, and the Trivoli church is mentioned in the minutes, as merged in the Farmington church. Elder Miner closed his labors, as pastor, in the fall of 1849.

They were destitute of preaching until the spring of 1850, when elder Joel Sweet became the pastor at Trivoli. There being some dissatisfaction with the articles of faith, it was thought best to reorganize the church. Consequently a new organization took place May 11, 1850, elder S. G. Miner and brother Cutler of Canton, being present. The church was again received into the Association in June following, and reported 4 baptisms and 27 members. The Farmington church never reported itself to the Association after 1849, and became extinct. A new church has since taken its place.

In 1852, the Trivoli church reported 37 members. In April, 1853, elder Sweet closed his labors with the Trivoli church, and became pastor of the Lamarsh church, but continued to reside near Trivoli. In October, 1854, he resumed his labors at Trivoli, and is the present pastor of that church. Elder Sweet has labored in Illi-

nois for more than a quarter of a century, and few men in the State have done more than he in the establishment of new churches, laboring in revivals of religion, and in pioneer work in general. The church in Trivoli have a small house of worship, built in 1854.

Present number of members, 40.
Pastor, Joel Sweet.
Deacons, Wm. Sutton and John Magee.
Clerk, A. Nash.

LAFAYETTE.

This church is in Stark county, it was originally called FAHRENHEIT church, and for many years appears on the minutes of the Association under that name. It was organized June 15th, 1839, at the house of elder Jonathan Miner, about three miles east of Lafayette, Stark county, then Knox county. It was constituted with eleven members, who had settled in that vicinity from Conn., Pa., Va., Ohio, and Canada. Elders Miner and Edward Otis officiated at the recognition, and after the recognition they repaired to Indian Creek and administered the ordinance of baptism. This was probably the

first time the ordinance was ever administered in that stream.

There was then no other Baptist church within 35 miles, and the members of this church were scattered over a district of country thirty miles in diameter. The population was then very sparse. Elder Miner, the pastor, preached in seven different places where little congregations could be gathered, one fourth of the time in his own house.

Elder Jonathan Miner was born in Stonington, Connecticut, Nov. 9, 1776. He was ordained in Groton, Conn., in 1813, and commenced his pastoral labors in the First Baptist church North Stonington, where he labored 20 years. He subsequently labored at Chesterfield and Bozrah in Conn., whence he removed to Illinois in 1837. He immediately commenced preaching to the people in his new home, and continued to labor in the ministry until his death, which occurred Aug. 26, 1844. Affectionate mention is made of him in the minutes of the Association for 1845. His labors in Connecticut were remarkably blest to the conversion of souls, and in healing divisions in Zion by his wise counsels. While there, seasons of special revival frequently occurred under his ministry. In Illinois he labored as a pioneer in gathering up new

churches, and visiting destitute fields. He did not require nor receive much pecuniary aid from the churches. He said, "I want to hear the prayers and exhortations of my brethren; this will be my pay." He had appointments for preaching in many places. His standing appointments were sometimes intruded upon by the Methodists in the school houses where he preached, by their commencing a meeting half an hour before his, on the same day and in the same place.

Elder Otis was a member of this church and preached much within its bounds. He made yearly visits to Ohio, his former field of labor as a pioneer missionary. These journeys he made on horseback, his favorite mode of traveling. He was a pensioner, having served in the revolutionary war. A fuller account of him is given in the history of the Anawan church.

In 1843 several members were dismissed from this church to form the Wethersfield, now the Anawan church. After the death of elder Miner in 1844 the church was supplied for a time by elder Elisha Gill. In the spring of 1846 elder Charles E. Tinker became its pastor and labored one fourth of the time for one year. Elder Gill again became pastor for a season and was succeeded by elder J. M. Stickney, who had come

from Wisconsin, and originally from N. Y. He continued his labors until April 16, 1848, when he was dismissed, with eight others, including elder Gill, to go into a new organization at Toulon. After dismissing so many members to form new churches, this church had 21 members. These was much scattered.

The settlements in the surrounding country now rapidly increased. A new county (Stark) was formed and the county seat, Toulon, was located two and a half miles east of their place of meeting. The village of Lafayette was growing up three miles west of them, and that was the most central place for them to meet. Accordingly, Sept. 23, 1848, the church unanimously voted to remove their place of meeting and change their name from Fahrenheit to Lafayette.

The church was destitute of a pastor until May, 1849, when elder Tinker again became the pastor, receiving a part of his support from the American Baptist Home Mission Society. They had no meeting-house, and the village school-house was already occupied by standing appointments, so that they were obliged to hold their meeting in a private dwelling, or in pleasant weather in the shaded door-yard, for the house would not hold the congregations.

March 17, 1850, they occupied for the first time, the house of worship in which they still meet, and which was built expressly for their occupancy by one of the sisters of the church. Elder Tinker preached to them a fourth of the time for one year.

In July, 1850, the church invited elder Alba Gross, then agent of the American and Foreign Bible Society, to become their pastor. He accepted the invitation and preached for them a fourth of the time, until August, 1852. In December, 1851, he was assisted in a series of meetings by elder J. K. Barry. Twelve were baptized as the result of the meetings.

From August, 1852, the church was destitute of pastoral labor until March, 1853, when elder J. W. Dennison, the pastor at Brimfield, commenced preaching for them one-fourth of the time, which he continued to do for six months. The church was again destitute, but held regular meetings on alternate Sabbaths. In September, 1854, elder M. H. Negus became pastor of this church, and still continues in that relation. Under his labors a new church has been organized at Galva, Henry county.

Elder Negus was born in Fabius, New York, and was licensed to preach by the

church in his native town. He was ordained at Northampton, N. Y., and has labored as pastor at Providence, Saratoga county, N. Y., also in Hamilton and Oneida counties in N. Y. He removed to Wisconsin in 1851, and subsequently to Illinois.

Present number of members, 60.
Pastor, M. H. Negus.
Deacon, J. Ives.
Clerk, I. F. Thompson.

ANAWAN.

This church was organized at Wethersfield, Henry county, Sept. 23, 1843, and was formerly called the WETHERSFIELD church. The council consisted of elders Jonathan Miner and Elisha Gill, and brother Wm. Miner. Five brethren and three sisters composed this new church. They were elder Edward Otis, Charles B. Miner, and Mary G. Miner, from Connecticut, and Edward Otis, Merril Otis, Hileman Otis, Hannah Otis and Sarah Otis, from Ohio.

Elder Edward Otis was born in Lyme, Connecticut, in 1776. He removed to Ohio, and was licensed to preach in 1794, was ordained in 1816, and continued an accepta-

ble minister and missionary the rest of his life. He died in Indiana in June, 1852.

The nearest Baptist church to Wethersfield was at Lafayette, nine miles distant, and the next nearest were at Princeton and Oxford, each thirty miles distant. The little church, in its early days, was surrounded by a strong anti-mission influence. A strong Congregational colony, organized in Connecticut, settled in Wethersfield with their pastor. For about two years the Baptist church had no regular pastor, but had occasional preaching by elders Edward Otis, E. Gill, Jonathan Miner and O. Witherell.

Elder Orrin Witherell was born in the town of Heath, Vt., Jan. 17, 1809. He was licensed in Hartford, Washington Co., N. Y., where his father, elder Geo. Witherell, was pastor. He was ordained July 9, 1845, at Gorham, Ontario Co., N. Y., and subsequently preached to that church; thence he removed to Indiana, and thence to Farmington and Trivoli, Illinois. He was pastor at Trivoli in 1840 and 1841. He afterwards preached at Rochester, in Peoria Co., about a year and a half, and then removed to Wethersfield and preached at that place part of the time. He died at Wethersfield Jan. 13, 1845.

During the summer of 1845, elder Charles E. Tinker preached occasionally to the church, and in November following he commenced preaching to the church one Sabbath in each month, and continued thus to labor for over five years, holding meetings successively at Wethersfield, and at West End, and North Side of Barren Grove; the last two localities being about seven miles from Wethersfield, one North, and the other West. During the last two years of elder Tinker's labors, the meetings were held only at the North Side and West End of Barren Grove; but the church still retained the name of Wethersfield.

In March, 1847, the pastor held a series of meetings at the West End of Barren Grove, which resulted in an addition of 10 members to the church. In June, the church united with the Illinois River Association, with 16 members. The pastor held a series of meetings on North Side of Barren Grove in March, 1848, and 8 baptisms were reported to the Association in June, and 5 more the June following. In December, 1850, a series of meetings was commenced by the pastor, assisted by elder Wm. McDermand, from Canada West, and elder Wm. Willis, of Rockford, Illinois, which resulted in much good. Sixteen were baptized. El-

der Tinker closed his labors as pastor of the church in January, 1851. He was born in Connecticut in 1803, removed to Illinois in 1839, and was ordained in 1844. He had, previous to his labors in Wethersfield, labored in Knox, Warren, Fulton, and Mercer counties. He has since labored chiefly in Henry county.

In January, 1851, elder McDermand became its pastor, laboring with the church at first three-fourths of the time, and subsequently one half the time. In the spring of 1851, the members living in and near Wethersfield, wished the church to fall back to Wethersfield, its original home, but the other members objected to it, and a new church was organized at Wethersfield, in May, 1851. In January, 1853, the church was favored with its most extensive revival. Elder McDermand, assisted by elder R. Turner, held a series of meetings, and on the 29th of that month, 16 were received by letter, and 16 were baptized the day following. On the next Sabbath 12 more were baptized. Those were days of great joy and encouragement to the church. Their covenant meetings were deeply interesting, and sometimes attended by about 70 persons, and their communion seasons by nearly all the members.

In 1853 the church reported 33 baptisms and 100 members. In the winter of 1853 another series of meetings was held, conducted by elders McDermand, Tinker, and Turner, and another revival was enjoyed. In 1854 they reported 17 baptisms and 120 members. Elder McDermand closed his labors with the church in October, 1854, and returned to Canada West.

In March, 1854, the name of the church was changed from Wethersfield to Anawan, the name of a station and village on the Chicago and Rock Island railroad. In February, 1855, elder R. Turner became pastor of the church, preaching at three different stations. Elder Turner has recently resigned.

Present number of members 111.

Deacons, John Troyer, Collins M. Hayden, Merril Otis, and Stephen Palmer.

Clerk, James Carroll.

HENDERSON.

This village is located in Knox county, and contains a population of 200 or 300. It was one of the earliest settlements in that region of country. The Baptist church was organized there, March 9, 1844. Elders Gardner Bartlett, S. S. Martin and C. Button, a licentiate, were present at its organization. It was received into the Association in 1844, with 13 members. Brother C. Button preached for the church a few months. The church remained small, and made no report to the Association, from 1845 to 1851, except to send a letter in 1848 and 1850.

In 1851, elder A. Gross was preaching for them, part of the time, and they reported 2 baptisms and 27 members. In 1854, 10 baptisms were reported, and in 1855, 6 more. Elder D. E. Bowen, the missionary of the Association, labored with them for a time, in 1854 and 1855. They have also had preaching occasionally by others. The church is destitute of a pastor.

Present number of members, 22.

Deacon, ——— Gardner.

Clerk, N. Breezee.

RICHLAND.

This church is located in Woodford county, five miles north of Metamora. It was constituted in the house of Mrs. Esther Mundell, Sept. 27, 1844, with 13 members. Three or four of these were from Pa., one from Va., five from Vt., and three from N. Y. Elders H. G. Weston and Thomas Powell, and delegates from several churches were present at its organization.

Elder Thomas Brown, of Tremont, had preached in the settlement once a month for some time, and elders Thomas Powell and Isaac Merriam had preached there occasionally. Elder Weston, while pastor of the church at Washington, Tazewell county, frequently visited this settlement, and gathered this church together, and became its first pastor, preaching there a portion of his time. Jesse Hammers was its first deacon, and Tilton Howard its first clerk. During the following winter, an effort was made towards the erection of a house of worship. Deacon Bacheller, of Lynn, Mass., an uncle of the pastor, assisted them. The house was put under contract in May, 1845. In June, the church reported 3 baptisms and 17 members.

In 1846, elder Weston removed to Peoria, and the Richland church remained destitute of preaching, except occasionally, until the fall of 1847, when elder W. Pigsley commenced preaching to the church, and subsequently became its pastor. In 1847 they reported 22 members, and the same number also the two following years.

On the 13th of October, 1849, a council convened with this church, and ordained one of its members, Augustus B. Cramb, to the work of the ministry. Immediately after the services of ordination elder Cramb baptized his wife, who had previously been a member of the Congregational church. After the ordination, elder T. Powell remained with the church for some days, holding a series of meetings, which were a great blessing to the community. Twelve were baptized before the close of the meetings, and several others after.

In December, 1849, elder E. S. Freeman from Michigan, commenced preaching to this church. A special religious interest had been manifested under the labors of elder Pigsley, on the Bottom, near the Illinois River, a few miles west of the meeting house. During the winter, elder Freeman commenced preaching there, and an interesting revival followed. Ten were

baptized during the series of meetings, and others afterward. In April, 1850, elder Freeman and several others, were dismissed to form a church, at Spring Bay. Elder Freeman, however, continued to preach to the Richland church. In June, 1850, the church reported 33 baptisms and 61 members.

In Dec., 1850, elder Cramb was dismissed to go into the new church about to be formed at Metamora. Their meeting-house was completed except the painting in the spring of 1851. It is 26 by 36 feet, and cost about $900.

In June, 1851, a council met with the church for the ordination of John M. Scrogin to the work of the ministry. He soon after became pastor of the church at Delevan. The Richland church this year reported 8 baptisms and 84 members. In October, 1851, this church dismissed 29 members residing on Half Moon Prairie, six miles north, to form a new church. In December another colony of nine members was dismissed to form the Richland Valley church. During the same month elder Cramb commenced preaching again for the church part of the time.

The members of this church were greatly diminished by sending out so many colonies

to form new churches. Several of these colonies have since become large and flourishing bodies. In 1852, Richland reported 3 baptism and 48 members. Elder J. M. Stuckney preached part of the time for this church, on account of the sickness of elder Cramb. In 1853, the church reported but 23 members. In February, 1854, elder C. D. Merit became pastor of this church, in connection with the Metamora and Half Moon Prairie churches. He is still its pastor, preaching there every other Sabbath. In June following the church reported 6 baptisms, and 33 members, and in 1855 they reported 7 baptisms and 44 members.

In March, 1856, the pastor commenced a series of meetings there, assisted part of the time by G. S. Bailey, which resulted in a precious revival, and 22 were baptized.

Present number of members, 63.

Pastor, C. D. Merit.

Deacon, Jesse Hammers.

Clerk, Emerald A. Fisher.

DELEVAN.

This church is situated in a beautiful prairie village in the south part of Tazewell county. The settlement of Delevan was formed by a colony from Rhode Island, among whom were several Baptists. The nearest Baptist church to them on the north was at Tremont, twelve miles distant, and the nearest on the south was at Springfield, over forty miles distant. In the fall of 1846, they determined to set up their banner in the name of the Lord, as there was scarcely any meetings held in the community, and the population of the settlement then numbered about 200.

The church was organized December 17, 1846. Elders Isaac Merriam from Tremont and G. S. Bailey from Springfield, were present. The following persons were the constitutent members: Henry R. Greene, Jonas R. Gale, Joseph Grant, John Daniels, Mrs. A. Greene, Mrs. Cynthia M. Gale, Mrs. Sarah Grant, Mrs. Eunice Hall, and Mrs. Mary Ann Philips. Eight of them were from Rhode Island, and one from England. During the first year and a half they enjoyed occasional preaching by one of their members, Henry R. Greene, an aged and intelligent man, who had long served as a deacon in the Pine street church

in Providence, R. I., and had been licensed to preach by that church. He was elected a member of the convention which formed the new constitution of Illinois in 1847, and was an active and prominent member of that body. He returned to Providence a few years after, and died there in 1854.

Nelson Alvord, a licentiate, commenced his labors as pastor of the church June 3, 1848. He was ordained at Delevan, July 12, 1848, and continued as pastor of the church until March 2, 1850. He has since preached to the New Castle, Decatur and Chilicothe churches, and is now at Tonica.

After the resignation of elder Alvord, elder Geo. W. Appleton supplied the church part of the time. He had previously settled at Delevan, and was a member of the church for some time while elder Alvord was pastor. Elder Appleton died at Delevan March 28, 1851. He was the son of Thomas and Martha Appleton ; was born in Boston, Mass., June 6, 1786. When 24 years of age he experienced religion, and was baptized into the fellowship of the Baptist church in Charlestown, Mass., under the care of elder Wm. Collier. The great ministerial destitution, the worth of souls, and the love of Christ, soon constrained him to commence a course of preparation

to preach the gospel. He studied at Wrentham, and also with elder Jonathan Going of Worcester. In June, 1819, he was ordained, and took the pastoral care of the church in Lyme, Connecticut. He was subsequently pastor in Sterling, Killingly and New Britain, in Connecticut. His ministerial labors were then interrupted until his removal to Delevan, Ills., in 1849. He labored with the church in Delevan little more than one year.

Elder John M. Scrogin became pastor of the church in April, 1851, and labored with great self-denial and success, until his death in 1852. In the winter of 1851–2, the church held a series of meetings, in which the pastor was assisted by G. S. Bailey, then of Pekin, and S. S. Martin, of Tremont. Ten were baptized. Elder Scrogin died, after an illness of a few days only, of that fearful scourge, the cholera, Aug. 7, 1852. He was born in Kentucky, Nov. 24, 1819. He was converted at Diamond Grove, Morgan county, Ill., and was baptized there by elder Joel Sweet, in the fall of 1837. He commenced preaching in Woodford county, Illinois, in the spring of 1847, and was ordained at Richland in June, 1851. He was a faithful and self-denying minister, and his loss was deeply lamented.

Elder S. S. Martin resigned the pastor-

ate of the church in Tremont, and became the pastor of this church, May 1, 1853. Under the labors of elder Martin, assisted by elder Daniel E. Bowen, a revival of religion was enjoyed, in January and February, 1855. Twelve were baptized, as the result of the meeting. In February, 1856, a series of meetings was held at Green Valley, a few miles west of Delevan. Elder J. Edminster, of Peoria, assisted elder Martin. Thirteen were baptized. Elder Martin is a native of Colesville, Broome Co., N. Y., and was ordained at that place in September, 1843. He has labored with the Knoxville, Lamoille, Dixon and Tremont churches. He has recently resigned at Delevan.

The church in Delevan have a good house of worship, 32 by 40, well furnished, with bell, melodeon, etc. It cost about $1,800; about $500 of which was contributed by friends in the East. This church has been assisted by the American Baptist Home Mission Society, but is now able to support its own pastor, and is active in contributing to benevolent objects. The population now in the field of this church, is over 1000, and is rapidly increasing.

Present number of members, 70.

Deacons, H. L. Fisher and Henry Pratt.

Clerk, Daniel Cheever.

TOULON.

Toulon is the county seat of Stark county. It contains a population of about 500.

The Baptist church of Toulon was organized at the house of Stephen Eastman, June 25, 1848, with 11 members from the Fahrenheit (now Lafayette) church. Elders A. M. Gardner, W. T. Bly and C. E. Tinker, were present at the organization. Elders E. Gill and J. M. Stickney were constitutent members in this church. Elder Gill was originally from Massachusetts, Elder Stickney from New York, Dea. Ives from Connecticut, brother Winters, the Clerk, from Ohio. Some of the other members were from Chicago and Wyoming, Ills., and from Canada.

The Fahrenheit (now Lafayette) church held its meetings about three miles from Toulon. The Franklin church was about eight miles distant. The population was then sparse, and some of the members came from 10 to 16 miles to meeting. The Congregationalists and Methodists, were the only denominations at Toulon. The three churches met at different times in the courthouse, and the congregations were nearly the same at each meeting. General har-

mony prevailed, although their distinctive principles received due attention, and were often preached upon with mutual understanding.

Elder J. M. Stickney was the first pastor of this church, and preached to it a portion of the time for three years, and one half of that period without any compensation. Elder Gill also preached occasionally. The church has generally had preaching only half the time until the present pastor commenced his labors. In 1849 the church reported 3 baptisms and 19 members; in 1850, 21 members; in 1851, 32 members. Elder Stickney was born in Jefferson county, N. Y., was ordained at Lyons Farms in New Jersey, and has labored in New Jersey, New York, Wisconsin and Illinois. He has been a colporteur of the American Baptist Publication Society for a few years past.

Elder Alba Gross became pastor of the church in Aug., 1851, and continued in that relation until March, 1855. During the first year of his pastorate the church enjoyed an interesting revival. The pastor was assisted in a series of meetings by Elder J. K. Barry, and in June, 1852, the church reported 30 baptisms and 67 members. During the next year they commenced an effort

to erect a house of worship. In the third year of elder Gross' pastorate, he was again assisted by elder Barry, and 18 baptisms and 96 members were reported at the next Association in 1854. Their house of worship was completed in 1855. It is a very neat building of brick, 36 by 58, with a spire. It cost $3500.

Elder C. Brinkerhoff became pastor of the church in May, 1855, and still continues in that relation. During the first year of his pastorate the church enjoyed a revival and 14 baptisms were reported in 1856. A cumbersome debt of $2000 was upon their meeting-house, but it has now been nearly all provided for, and their prospects as a church present many features of encouragement. Elder Brinkerhoff was born in New York city, baptized by Dr. A. Perkins in 1827, licensed at Paterson, N. J., and ordained at Harpersfield, Delaware county, N. Y., in 1836, and has labored chiefly in New Jersey previous to his removal to Illinois.

Present number of members, 106.

Pastor, C. Brinkerhoff.

Clerk, J. Berfield.

STEUBEN.

This is a country church, located in Marshall county, on the west side of the Illinois River. It was organized July 7, 1849, and was at first called the SENATCHWINE church, after the name of the creek in which they administered baptism. But the county having been subsequently organized into townships, the church took the name of the township in which it is located, and since April, 1850, it has been called Steuben. Elders G. Silliman, H. G. Weston, C. D. Merit and O. J. Sherman, were present at the organization. It consisted of seven members; deacon John Gates, and Mercy Gates, his wife, originally from Ohio, John Webster and Hannah Webster, his wife, Irene Matthews, Irene Haynes and Olivia Hunter, formerly of New York. Elder Weston remained and preached to them on the following Sabbath, and baptized Joel Atwood. The nearest Baptist church was at Henry, 14 miles distant.

In September, 1849, elder C. D. Merit became pastor of the church, and preached for it half the time. He continued in this relation for two years. The church was greatly blessed of God, and increased from 7

to 50 members. In Nov., 1849, the pastor held a series of meetings for two weeks, aided by elders G. Silliman and O. J. Sherman. Twelve were added to the church, 9 by baptism. In June, 1850, the church reported 14 baptisms and 30 members, and united with the Association. In the following December, the pastor held another series of meetings, and twelve were baptized, and some united by letter. In 1851, the church reported 50 members. Elder Merit closed his labors, as pastor, in August, 1851, much endeared to the church and community, and became the pastor of the church at Chilicothe.

In Nov., 1851, elder Wm. G. Gordon became the pastor of the church. A series of meetings commenced the last of December, the pastor being assisted by elder E. S. Freeman. After a few evenings the meetings became very solemn, and many were deeply interested. The meetings continued four weeks, and 22 were baptized. In 1852, the church reported 74 members. In December, 1852, another series of meetings was held by the pastor and elder Freeman, and 13 were added to the church by baptism. In 1853, the church reported 84 members. In September, 1853, Levi Fosdick was licensed by the church to

preach. He is now preaching occasionally in that vicinity. In the fall of 1853, a series of prayer meetings was held for two weeks, and during the third week there was preaching by the pastor, assisted by elders Silliman and Alvord. Five were baptized. In 1854, the church reported 90 members.

The summer and fall of 1854 were times of adversity with the church, on account of internal difficulties. In November, 1854, elder Gordon, and several of the members, took letters from the Steuben church, and organized the Whitefield church.

In December, 1854, elder G. Silliman became the pastor of the church, and continued in that relation one year. In 1855, the church reported 53 members, 44 having been dismissed by letter. The Laprairie church was constituted during the year, partly from the Steuben church. Elder Silliman resigned the pastorate at the close of one year's service, on account of his age and infirmity. From December, 1855, to March, 1856, the church was destitute of a pastor, but was supplied with preaching by brother Fosdick.

In February and March, 1856, the church held a series of meetings, aided by elders I. S. Mahan and J. M. Stothard; 3 were baptized, and in March elder Stothard became

pastor of the church, and still remains in that relation, preaching for the church one-half of the time. He is a native of England, and was ordained in Canada. The church has no house of worship. It has experienced strong opposition from the Methodists in the vicinity.

Present number of members, 46.

Pastor, J. M. Stothard.

Deacons, John Gates, John Webster, Hiram Atwood and E. R. Daniels.

Clerk, W. M. Bonham.

HAVANNA.

Havanna is the county seat of Mason county, and is a village of about 800 inhabitants on the Illinois River. The Baptist church at Havanna was organized August 25, 1849, with nine members. They were from Kentucky, Indiana, Illinois, Sweden and Denmark. The town contained a population of about 400 when the church was organized. Elders John L. Turner and H. P. Curry were present at the formation of the church.

The church united with the Clary's Grove Association, but for several years

past it failed to send any letter or messengers to the Association, and was consequently dropt from their minutes. For some time the church enjoyed occasional preaching by elder J. L. Turner, and afterward by elder J. Daniels. In 1852, it was visited a few times by elder Weston, of Peoria; but in consequence of deaths and removals, the church became nearly extinct, and for a year or two held no regular meetings.

In the summer of 1855, elder G. S. Bailey, then pastor at Pekin, preached there part of the time for a few months, and in September held a series of meetings there of about two weeks continuance, which were attended with the Divine blessing. Seven were baptized. Nine more united by letter, and these, with the members who still belonged to the church there, made about 25 members.

In December, 1855, elder F. W. Ingmire became pastor of this church in connection with the Quiver church. Two were baptized by elder Ingmire, and others united by letter. They have no meeting-house, but hold their meetings in the court-house. The church united with the Illinois River Association in 1856.

Present number of members, 33.

Deacon, Silas Cheek and Wm. Higbee.

Clerk, A. T. Beck.

BRIMFIELD.

This church is located in the west part of Peoria county, in a beautiful country village. It was organized with fourteen members on the fourth Sabbath in May, 1850. Elders H. G. Weston, Joel Sweet, and S. G. Miner were present at its organization. In the spring of 1850 Mr. Lewis Atkinson, a preacher of the Methodist church in Brimfield, became a Baptist. A few Baptists having moved into the vicinity from New England, New York and Pennsylvania, a Baptist church was formed, and Mr. Atkinson was ordained as a Baptist minister and became the first pastor of this church. He was born in Ireland. Elder Atkinson resigned the charge of the church in 1852, and is now laboring in Minnesota.

He was succeeded by elder J. W. Dennison, who served as pastor a little less than a year. Elder Dennison had previously labored at Upper Alton and at Rock Island. The population in the field occupied by this church was about four or five hundred at the time of its organization. The present population of the same field is about fifteen hundred. The other

denominations are Episcopalians, Presbyterians, Congregationalists, Methodists and Roman Catholics. The religious condition of the place is much improved within a few years past. Most of the population was from New England, New York, Ohio and Pennsylvania.

In the winter of 1851–2, the Baptist church enjoyed a revival, and in 1852 10 baptisms and 31 members were reported. After the resignation of elder Dennison, the church was destitute of a pastor until April 1, 1854, when elder E. N. Jencks became pastor. He continued about one year and has subsequently been pastor at Farmington. In 1854 the church erected a good house of worship, 35 by 50 feet, which cost about $3,000.

In April, 1855, elder Alba Gross became pastor of the church. He was born in New York, and has been pastor of several churches in this State, and an arduous laborer and successful pioneer in the establishment or building up of several churches in Illinois. By his severe labors his health was so prostrated, he often bleeding at the lungs, that he was obliged to resign the charge of the church and to retire from the work of preaching for a

time. During the last part of elder Gross' pastorate in the winter of 1855–6, a very precious work of grace was enjoyed by the church. The pastor was assisted by elder J. H. Hazen, of Meadville, Pa., and 51 were baptized. Elder Hazen has since become the pastor.

Present number of members 131.
Pastor, J. H. Hazen.
Deacons, Eli Bailey and Henry Drury.
Clerk, Wm. H. Day.

PEKIN.

Pekin is the county-seat of Tazewell county. It is on the Illinois river, ten miles south of Peoria, and contains a population of about 3,000. Previous to 1850 very few sermons had ever been preached there by Baptists. This town, in 1850, contained about 1,200 inhabitants.

In August, 1850, elder G. S. Bailey, then pastor at Tremont, commenced preaching there on Sunday afternoons, in the court-house. A few Baptists were found, and Nov. 7, 1850, two brethren and two sisters met at the house of J. P. Hall,

and resolved to act in the capacity of a church, though their number was so small that they hardly could presume to call a council to recognize them as a church. These were Jonathan P. Hall, Lemuel Allen, Mrs. Allen and Catharine Haas. Elders G. S. Bailey, John Higby and — Gates were present, and approved the act, though no formal recognition took place. At the same meeting one candidate was received for baptism, and during the winter and spring four were baptized and others united by letter.

Early in the spring of 1851, an effort was made to build a meeting-house, but nothing was done except to raise a subscription. In April, the pastor went to the East, and was absent until October, during which time the church was destitute of preaching. In October, 1851, elder Bailey settled in Pekin. The Ministerial Conference of the Illinois River Association being in session in Pekin, they were invited by the church to act as a council to recognize them as a church. This was accordingly done, Jan. 8, 1852. The church then had about fifteen members. Elders H. G. Weston, S. S. Martin, J. M. Scrogin and J. Corwin were present at the recognition.

During the winter of 1851–2, the church met in the meeting-house of the Dutch Reformed church, which was then destitute of a pastor. In the spring of 1852 they again returned to the court-house. In June the church reported 9 baptized since its organization and 24 members. In August and September, elder J. K. Barry, with the pastor, held a series of meetings, which resulted in an immense excitement, not all of which was beneficial in its results. The next June the church reported 13 baptisms and 31 members.

During the summer of 1853 the pastor visited several other churches in Illinois and obtained assistance for building a house of worship in Pekin, and also preached a fourth of the time at Groveland, to a branch of the Tremont church. In 1854 they commenced the erection of a house of worship, 40 by 70 feet, built of brick, with basement and spire. In this enterprise they received liberal assistance from other churches in Illinois, and also about $265 from friends in the Eastern States.

There were but few religious organizations in Pekin, and these were generally small and not supplied with preaching ex-

cept the Methodist and Dutch Reformed. In June, 1854, the church reported 3 baptisms and 34 members. In 1855 they reported 3 baptisms and 44 members.

In Nov., 1854, Rev. R. R. Coon, who had been a Presbyterian minister for fourteen years and pastor of the Smithville Presbyterian church, about ten miles from Pekin, for seven years previous, having adopted Baptist sentiments, united with the Pekin church, and was set apart by a council as a Baptist minister. He soon after became pastor of the Baptist church at Alton, and is now successfully laboring in that field. The Presbytery to which he belonged appointed him to preach their anniversary sermon on the subject of baptism. This induced him to give the subject a thorough investigation, which resulted in his full conviction that the views of the Baptists were the scriptural views on this subject.

In February, 1855, Wm. B. Bunnell, a member of the Pekin church, was ordained to the work of the ministry. He had for many years been engaged in teaching at Yates and Nunda, in New York.—Since his ordination he has preached some

at Henry, Ills., and more recently at Stonington and Taylorville, Ills.

The church in Pekin enclosed their meeting-house in 1855, and though not completed, it was in a condition to be used. During the years 1854–5, the church met in a school-house belonging to the Episcopalians. For four or five months, in 1855, the pastor preached half the time at Quiver and Havanna. In October, 1855, elder Bailey closed his labors as pastor of the church and became pastor at Metamora. The Pekin church was destitute of regular preaching until the fall of 1856, when Benjamin Grey, a licentiate, became its pastor. He has since been ordained. This church occupies an important and needy field. It has been assisted from the first by the Home Mission Society.

Present number of members 43.

Pastor, Benjamin Grey.

Deacons, Lemuel Allen and D. A. Cheever.

Clerk, L. Allen.

METAMORA.

Metamora is the county-seat of Woodford county. The Baptist church was constituted there Dec. 26, 1850, with twelve members, who were originally from Vermont, New Hampshire and New York. They were elder Augustus B. Cramb, Jeduthan Sherman, James A. Sherman, Samuel Butterfield, Wm. Fisher, Isabella G. Cramb, Betsey Sherman, Ophelia Sherman, Electa Sherman, Maria Sherman, Mrs. Butterfield and Mrs. Fisher. Elders H. G. Weston, G. S. Bailey and E. S. Freeman were present at the organization.

The nearest Baptist churches were at Richland, five miles north and Washington, seven miles south. The population in the field of this church was about 1,000. In the same field were Congregational, Episcopal, Campbellite and Methodist churches and some Presbyterians. Elder Cramb had been recently ordained in the Richland church and had preached here some time previous to the formation of the church, under the patronage of the Am. Baptist Home Mission Society. He was pastor of the church from its organization,

preaching for them when his health would permit.

The church united with the Association in June, 1851, and then had 18 members. An early effort was made for the erection of a house of worship. But this was no small undertaking for so feeble a band. In 1852 they reported 22 members. Elder Cramb had been laid aside by ill-health a part of the year, and elder J. M. Stickney preached every other Sabbath during the interruption of elder Cramb's labors. This year they made arrangements to enclose their meeting-house.

In the spring of 1853 the church enjoyed an interesting revival of religion. The pastor was assisted in a series of meetings by elders G. W. Benton and G. S. Bailey. The meetings were held in the Congregational house of worship, where elder Cramb had been invited to preach each alternate Sabbath, as the Baptist meeting-house was not then in a condition to be used. A general awakening took place through all the community and additions were made to all the churches. At the next Association the church reported 31 baptisms and 62 members. Two of those baptized are now preparing

for the ministry. The health of elder Cramb continued to fail, and in the fall of 1853 he was compelled to resign the charge of the church, being entirely unable to preach.

Hoping that the climate of the Pacific coast would be conducive to his health and enable him to preach again, he accepted an appointment of the Home Mission Society to go to Oregon as a missionary, but subsequently he was obliged to relinquish the idea. In June, 1855, he removed to St. Cloud, Minnesota. But his health continued to decline, and in Sept., 1856, he visited New York to obtain medical aid. He intended to spend the winter in the South, but became too feeble to endure the journey. After visiting a short time with his wife's friends in Galesburg, he returned to Metamora in November, and remained in the family of the present pastor of the church until his decease, which occurred Feb. 19, 1857. His end was serenely peaceful and his death was universally lamented. He was a man of clear, comprehensive and vigorous mind, of earnest and devoted piety, and was eminently useful in the ministry during the short period he was permitted to labor. He was thirty years of age at his death.

In February, 1854, elder C. D. Merit became pastor of this church, preaching for them on alternate Sabbaths. In June, 1854, the church reported four baptisms and seventy-six members. During the summer they completed their house of worship, which was dedicated Nov. 22, 1854. It is a substantial brick building, thirty-two by forty-two, and cost about $2,000. Towards its erection, Dea. Jonathan Bacheller, of Lynn, Mass., contributed $200. In the spring of 1855 elder S. A. Estee assisted the pastor in a series of meetings, during which three were baptized. This year the church reported 81 members. Elder Merit having removed to Washburn in the fall of 1855, and the church there desiring his labors every Sabbath instead of alternate Sabbaths, he resigned the charge of the Metamora church in December.

G. S. Bailey became pastor of this church in December, 1855, and still continues in that relation. He was born in Abington, Luzerne Co., Pa., and was ordained there in May, 1845; was pastor at Canterbury, N. Y., and at Springfield, Tremont and Pekin, Illinois. In February, 1856, Elder Benjamin Thomas assisted the pastor in a

series of meetings and eight persons were baptized.

Present number of members 83.

Pastor, G. S. Bailey.

Deacons, James A. Sherman, Joseph K. Stitt and Matthew Tool.

Clerk, Edgar Babcock.

MORTON.

This church is located in Tazewell county, half way between Washington and Tremont. A few members of the Washington church had resided in this vicinity several years, and occasionally elder Bly, the pastor of the Washington church, had preached there. On the first of Jan., 1851, elders W. T. Bly and G. S. Bailey commenced a protracted meeting there, in a school-house. This meeting was attended with a precious revival, and on the 6th of March, 1851, the Morton Baptist church was organized with sixteen members. Elders W. T. Bly, G. S. Bailey, A. B. Cramb, W. Pigsley and T. Powell were present at the organization.

Elder J. Corwin, who succeeded elder

Bly, as pastor of the Washington church, preached also at Morton, half the time, from the spring of 1851 to the spring of 1852. Elder S. S. Martin, of Tremont, preached to them part of the time from June, 1852, to June, 1853, since which time they have had little regular preaching. R. S. Johnson, a licentiate of the Canton church, preached there a short time in the fall of 1853. Elder W. B. Bunnell also preached there occasionally in 1854 and 1855. They are now supplied by the pastor of Tremont church.

Present number of members 22.

Pastor, E. O. Whitaker.

Deacon, John Crandall.

Clerk, C. R. Crandall.

KICKAPOO.

This church is located near the centre of Peoria county. It was organized March 29, 1851, with twelve members. One was from New Hampshire, two from Pennsylvania and nine from England. The nearest Baptist churches were at Brimfield, Peoria and Farmington, from eight to twelve miles distant. Catholics, Methodists and Episcopalians have churches in this field. Elders L. Atkinson and H. G. Weston were present at the organization.

The church has been supplied with preaching about half the time by elders L. Atkinson, W. G. Gordon, E. S. Freeman, Joel Sweet and C. Davison. Two baptisms were reported by the church in 1851, eight in 1852, and nineteen in 1853. Revivals were enjoyed under the labors of elders Freeman and Gordon. The church has a good meeting-house, 32 by 40 feet.

Present number of members 35.

Pastor, Caleb Davison.

Deacons, A. Tallyon and Thos. Rockey.

Clerk, G. H. Fry.

WETHERSFIELD.

This village and church are located in Henry county. It will be seen by reference to the history of the Anawan church, that that church was originally called the Wethersfield church, and was organized in that village in 1843. After 1848 its meetings were not held in Wethersfield village, but at the West End and North Side of Barren Grove, and the church subsequently took the name of Anawan.

The present Baptist church at Wethersfield was organized May 17, 1851, with eleven members. The services of recognition were conducted by elders Thomas Powell, H. G. Weston, A. Gross, C. E. Tinker and Edward Otis. Elder C. E. Tinker preached to this church one-fourth of the time for a year after its organization. In July, 1852, elder J. M. Stickney commenced preaching one-fourth of the time, but continued only about three months. The church then had no regular preaching for nine months, but kept up its regular covenant meetings and weekly prayer-meetings.

In July, 1853, I. S. Mahan, a licentiate

of the Galesburg church, commenced preaching to this church, and also at Concord. For the two previous years the church had reported but nine members. Brother Mahan was instrumental in gathering a church at Concord, and was ordained at that place, but at the end of six months, he closed his labors at Concord and devoted his whole time to Wethersfield.

In Nov., 1853, and in the spring of 1854, the church enjoyed precious seasons of revival, and at the next Association they reported 31 baptisms and 53 members. In December., 1854, another series of meetings was held, in which the pastor was assisted by elder J. M. Winn, from Marietta, Ohio. Several persons were added to the church. Elder Mahan resigned the charge of the church in Feb., 1855. During the following year the church was supplied with preaching by elder Winn, who subsequently became the pastor, but has since resigned. The present pastor, elder S. P. Ives, from Bloomington, commenced his labors in the fall of 1856.

The population of the field occupied by this church at the time of its organization

was about 800. It is now about 2,500. The church was aided one year by the American Baptist Home Mission Society, but is now self-sustaining and contributes largely to benevolent objects.

Present number of members 101.

Pastor, S. P. Ives.

Deacons, Austin Sykes, John R. More and David Alden.

Clerk, Charles B. Miner.

RICHLAND VALLEY.

This church is located in the N. W. part of Woodford county. It was a colony from the Richland church, and was constituted on the first Wednesday in December, 1851, with six members. Elders C. D. Merit and Wm. G. Gordon were present at the organization. Several other members united with the church by letter soon after its formation. The principal influences around this little church were Methodist and Universalist. Elders Pigsley and Freeman preached there occasionally.

Elder J. M. Stickney commenced preach-

ing there part of the time in May, 1852, and continued his labors four months.

Elder Wm. M. Brooks became pastor of the church in connection with the Belle Plaine church, in Oct., 1852, and still continues his labors there. Most of the constituent members of this church had united with the Richland Church under the labors of elder E. S. Freeman. In 1853 the church reported two baptisms and 25 members, and in 1855, two baptisms and 22 members. The church has one licentiate, W. Hadlock, and one other member preparing for the ministry. The church has no house of worship, but meets in school-houses.

Present number of members 17.

Pastor, Wm. M. Brooks.

Deacons, Benjamin Hadlock and Wm. Crank.

Clerk, W. Hadlock.

WASHBURN.

This church is located in Woodford county, near the line of Marshall. It was formerly called the HALF MOON PRAIRIE church, from the name of the prairie on which the village of Washburn stands. A number of the members of the Richland church resided on this prairie, and these, with others, were organized into a separate church in January, 1852. It was constituted with 28 members. They were principally from New York, some from Ohio, New Hampshire, Pennsylvania, Kentucky, and some were natives of Illinois. Elders E. S. Freeman and W. G. Gordon were present at the organization.

The Richland church was six miles distant from them. The population around them then numbered about one hundred and fifty. It is now six or seven hundred. The prevailing denominational sentiments in the community were Campbellite at the time of its organization, but now the Baptists have a large and prosperous church. The Methodists have a class there and a few Campbellites yet remain.

Elder E. S. Freeman was the first pastor

of the church, commencing his labors at or before the organization. He continued to preach there half the time for one year. Two were baptized during his labors.

Elder C. D. Merit became pastor of the church in March, 1853, and is still the pastor. The church has enjoyed a season of revival every year under the labors of elder Merit. They have a good house of worship, 32 by 45 feet, which cost $2,200. It was built in the fall of 1854. The church received aid from the Home Mission Society one year, but is now self-sustaining and liberal in benevolent contributions.

One of the principal founders of this church was Peleg Sweet, a brother of elder Joel Sweet. He had a family of twelve children, four sons and eight daughters, all of whom are members of this church. The husbands of the eight daughters have all been baptized, and nine of the grand-children, all upon a profession of faith, making over thirty in his family, and immediately connected with it, who have been baptized. He has now gone to his heavenly rest, and also one of his sons-in-law, elder John M.

Scrogin, formerly pastor of the Delevan church.

Present number of members 75.

Pastor, C. D. Merit.

Deacons, Ebenezer Dunham and E. A. Sweet.

Clerk, Tilton Howard.

BELLE PLAINE.

This church is located in the south part of Marshall county, near the head of Crow Creek. It was organized Feb. 26, 1852, with eleven members, six of whom were from Kentucky and five from New York. Some time previous to the organization, William M. Brooks, a licentiate from the Dry Run church, in Kentucky, had settled in that vicinity and preached occasionally, and through his labors the church was gathered. The population of the settlement at the time the church was constituted was about 200, but is now about 400. Campbellites and Methodists had previously established occasional meetings in the neighborhood. Elder Thomas Powell and E. S. Freeman

were present at the constitution of the church. The nearest adjacent churches were at Washburn, six miles west, and at Mt. Palatine, fourteen miles north-west.

They had preaching a fourth of the time in a school-house, and their influence was felt and their labors were blest. For three years past they have had preaching half the time by elder Brooks, who was ordained at Belle Plaine. He has been pastor of the church since its organization. He was born in Fleming county, Ky., and preached in Scott, Harrison, Owen and Franklin counties, Ky. The first revival in the Belle Plaine church was in July, 1854. Another was enjoyed in July, 1855, and also another in the beginning of 1856.

Present number of members 50.

Pastor, Wm. M. Brooks.

Deacons, Amos C. West and Thomas Richardson.

Clerk, Thomas C. Spencer.

PEORIA, GERMAN CHURCH.

This church was constituted August 24, 1852, with eight members, four males and four females, all from Germany. Elders H. G. Weston and J. H. Kruger were present at the organization.

Elder J. H. Kruger had been preaching to the Germans in Peoria for eight months previous, and was unanimously chosen pastor, in which office he has continued until the present time. Elder Kruger was born in Bremen, Germany, and ordained in New York.

The church has always been aided in sustaining its pastor by the American Baptist Home Mission Society. The church hold their meetings in the basement of the meeting-house of the First Baptist Church.

Present number of members 19.

Pastor, J. H. Kruger.

FARMINGTON.

This village is in the N. E. corner of Fulton Co. The present Baptist church was organized there Sept. 16, 1852. Previous to that time, however, a Baptist church had existed there. In 1847, elder Erastus Miner become pastor of the Baptist church at Trivoli, six miles east of Farmington. During his ministry a number of persons in Farmington united with the Trivoli church, and at length the meetings were held mostly at Farmington. The Trivoli church sent no letter or messenger to the Association from 1845 to 1850.

In 1848 the church at Farmington was received into the Association. When it was organized, if it ever had any formal organization, except under the name of the Trivoli church, I have not learned. In 1849 it reported forty-two members. It never made any report to the Association after that, and in 1851 its name was dropt from the minutes. A dissatisfaction was felt with the doctrines and practices of elder Erastus Miner as verging somewhat towards Campbellism, and new organiza-

tions have since been formed in both Trivoli and Farmington.

The present Baptist Church in Farmington was formed Sept. 16, 1852, with seventeen members. Eight of them were from New Jersey, one from New York, three from Ohio, two from Kentucky and one from England. Elders L. Atkinson, G. S. Bailey, C. Davison, A. Miner, S. G. Miner, H. G. Weston and Joel Sweet were present at the organization. Elder Caleb Davison had been preaching to them for some time previous to the organization, and was the pastor afterwards for about a year and a half, preaching for them half the time. He has since been pastor of the church at Kickapoo.

In April, 1855, elder E. N. Jencks became pastor of this church. He has since resigned. Elder Jencks was born at Springfield, Mass.; ordained at Hartford, Ct., in 1846; labored for a time as a missionary of the Am. Bap. Mis. Union in the Chinese department of the mission at Bangkok, Siam, and has subsequently labored at Cornwall Hollow, Conn., Farm Ridge, and Deer Park, and at Brimfield, Ill.

The field occupied by this church is an important one, containing a population of

about 2,000. In 1854 elder D. E. Bowen, the itinerant missionary of the Association, and elder S. G. Miner, held a series of meetings there and some were added to the church. The present pastor commenced his labors in the fall of 1856.

Present number of members 29.

Pastor, A. R. Newton.

Deacons, Caleb S. Hall and Ebenezer Barrott.

Clerk, J. F. Randolph.

CONCORD.

This church is located in Macon township, Bureau county. It was gathered under the labors of brother I. S. Mahan, while he was pastor of the church at Wethersfield. It was recognized Sept. 17, 1853, with thirteen members, from Maine, New York, Ohio and Pennsylvania. Brother Mahan was ordained there on the same day. Elders S. P. Ives, R. Newton, T. Bodley, C. E. Tinker, E. Gill, J. M. Stickney and D. James were present at the recognition.

Elder Mahan continued to preach there

a portion of the time for six months. The church united with the Association in 1854 and then reported 21 members. The nearest Baptist church to them was about eight miles distant. The population in the vicinity was about 700; it has nearly doubled since. The church has no meeting-house.

In June, 1854, elder Wm. McDermand commenced preaching to the church and continued until October, 1854.

Elder C. A. Hewit, formerly of Pennsylvania, commenced preaching to the church in Dec., 1854, and is still the pastor.

Present number of members 24.

Pastor, C. A. Hewit.

Deacons, John W. Lewis and Josiah Bodley.

Clerk, A. Bigelow.

ONTARIO.

This church was organized at Ontario, Knox county, April 29, 1854, with sixteen members, nine of whom were from New York, two from Pennsylvania, one from Vermont, one from Ohio, and two were natives of Illinois. Elders A. Gross, R. Newton and — Wilber were present at its constitution. The nearest Baptist church was at Henderson, six miles distant. The population in the field of this church is about 400. The Congregationalists have a strong society there. Elder R. S. Johnson preached for this church a fourth of the time for four months, and occasionally supplied them until May, 1855. Elder Johnson was ordained at Canton, Illinois.

Since May, 1855, elder J. Wilder, from New York, has preached to this church once every Sabbath. They have the use of a good house 28 by 45 feet.

Present number of members 24.

Pastor, J. Wilder.

Deacon, I. M. Wetmore.

Clerk, T. S. Cone.

KNOX.

The present Baptist church at Knoxville was constituted June 24, 1854.

The Baptist church of Galesburg was formerly called the Knoxville church, and held its meetings in Knoxville. It was admitted into the Association in 1839 with 42 members. In 1848 the minutes say this church had changed its location and name from Knoxville to Galesburg. From that time until 1854, Baptist meetings were held only occasionally at Knoxville.

Under the labors of elder A. Gross a new church was gathered and organized in Knoxville, June 24, 1854. Elders A. Gross, E. N. Jencks, S. S. Martin, S. Ridgeley and R. Newton were present. It consisted of 19 members. They were from Vermont, New York, Pennsylvania, Ohio and Kentucky. The nearest Baptist churches were at Galesburg, five miles west; Henderson, nine miles north, and Brimfield, twenty-one miles east. The Presbyterians, Old and New School, had each a house of worship in Knoxville, and also the Congregationalists and Methodists. A dense population occupies this region of country.

Elder A. Gross was pastor of this church until April 1, 1855, preaching there one-fourth of the time. Under his labors 17 members were received by letter and 4 dismissed by letter, leaving 32 members at the close of his labors.

Elder John Winter became pastor of the church in April, 1855, and is still in that office. He was born in Wellington, Somersetshire, England; ordained at Durham, Eng., and was pastor of the Baptist church at Wheeling, Va., previous to his removal to Knoxville.

On the second Sabbath in Jan., 1856, elder J. H. Hazen, of Meadville, Pa., commenced assisting the pastor in a series of meetings, which were attended with the divine blessing, notwithstanding the extreme inclemency of the weather and the exposed condition of their meeting-house. Seven were baptized and others were added by letter.

In the autumn of 1855, the church purchased the house previously occupied by the N. S. Presbyterians, for $475, and have removed it to an eligible site, and refitted and improved it at an additional expense of about $300. The church is in a prosperous condition, with a Sabbath

school and Bible class ; and is manifesting a commendable liberality in assisting benevolent objects.

Present number of members 50.

Pastor, John Winter.

Deacons, Olcott B. Palmer and Daniel Ashby.

Clerk, H. G. Reynolds.

QUIVER.

This church is situated on the Quiver Creek in Mason county, seven miles N. E. of Havanna, the county-seat. It was constituted at the house of Lewis Ross, Aug. 18, 1854, with seven members, five of whom were from New Jersey and two from Indiana. They were Reuben Coon, Geo. D. Coon, Aaron Littell, David Opdylke, Mrs. Ross, Mrs. Yates and Mrs. Opdylke. Elders S. G. Miner, G. S. Bailey, D. E. Bowen, J. W. Nye and S. S. Martin were present at the organization. The nearest Baptist church was at Canton, 17 miles distant ; the Havanna church having lost its visibility. This little church had only occasional preaching until

Nov., 1854, when elder R. R. Coon commenced preaching to them a portion of the time. In the succeeding April he became pastor of the church at Alton.

In June, 1855, G. S. Bailey, then pastor at Pekin, commenced preaching to this church a portion of the time and continued his labors four months.

In Nov., 1855, elder F. W. Ingmire, having settled at Havanna as pastor of that church, which had been resuscitated, commenced preaching for this church, but continued his labors less than a year.

Present number of members 11.

Deacons, Reuben Coon and Aaron Littell.

Clerk, George D. Coon.

WHITEFIELD.

This church is located in Marshall county, west of the Illinois River. It was organized in Nov., 1854, with 19 members. Its constituent members were chiefly from the Steuben church, including elder Gordon, who became the pastor of the Whitefield church, and still continues in that relation.

The church united with the Association in 1835 and then had 24 members.

Present number of members 32.

Pastor, W. G. Gordon.

Deacon, Abram Nighswonger.

Clerk, C. B. Campbell.

PEORIA, ADAMS STREET.

This church was formed Jan. 24, 1855, by a colony from the first Baptist church in Peoria. The city having rapidly extended down the river, and a large population residing in the lower part who were at considerable distance from places of worship, the First Baptist church, with commendable liberality, engaged the services of elder John Edminster, of Byron, Ogle county, Ills., and erected another meeting-house about a mile south of theirs, at a cost of about $1400.

Elder Edminster was born in Cato, Cayuga Co., N. Y.; ordained pastor of the Birmingham church in Pennsylvania, and also has labored with the White Deer, Clinton and Madison churches in that State.

The Adams Street church was constituted with 13 members, from Kentucky, New York, England and Germany. Soon after the organization several persons were hopefully converted and four were baptized. The Home Mission Society assisted in sustaining the pastor the first year.

Present number of members 24.

Pastor, John Edminster.

Deacons, Richard Denby and W. F. Kimsey.

Clerk, F. Spandau.

LACON.

This town is the county-seat of Marshall county, and is situated on the east bank of the Illinois River. The Baptist church was organized here March 31, 1855, with eight members: L. Holland, L. G. Thompson, James McWhinney, B. T. Baldwin, I. S. Mahan, Jane Mahan, Jane McWhinney and Esther Bonham. Elders C. D. Merit, J. A. Pool and Wm. M. Brooks were present at the organization.

A few Baptists had been residing in Lacon for several years, but they were des-

titute of any regular Baptist preaching until elder I. S. Mahan, the present pastor and one of the constituent members, commenced his labors there. Several Baptist churches had been formed in the country from six to ten miles from Lacon, as the Richland Valley church, Henry, Steuben and Whitefield churches; but the village of Lacon had been neglected by Baptists. The Presbyterians and Methodists had churches there, the former embracing about 100 members, the latter about 50. Their meetings had been held mostly in the court-house and in private dwellings until the early part of 1857, when they completed a very commodious and neat house of worship 36 by 50 feet, with a spire, at a cost of about $4,500, including the lot. Other churches in this Association aided them in the erection of their house.

In June, 1855, they reported 7 baptisms and 19 members. In the winter of 1855–6 they enjoyed a revival, though they were compelled to hold their meetings in a small room of a private house, and in 1856 they reported 5 baptisms and 30 members.

The church has been assisted in sustaining its pastor by the Illinois Baptist Gene-

ral Association from the commencement of the effort at Lacon. The population of the field is about 1800.

Elder Mahan was born in Highland Co., Ohio; baptized at Galesburg, Ills.; ordained in the Concord church, Bureau Co., Ills., and has been pastor at Concord and Wethersfield, Ills.

Present number of members 30.

Pastor, I. S. Mahan.

Deacons, L. Holland and L. G. Thompson.

Clerk, Isaac Frank.

SPOON RIVER.

This church is situated in Stark county, and was organized April 5, 1855, with 11 members. It occupies the ground where the Franklin church once existed.

Elder W. G. Gordon was its pastor the first year. Elder C. A. Hewit now preaches to them part of the time.

Present number of members 21.

Pastor, C. A. Hewet.

Deacon, Andrew Britton.

Clerk, Adonijah Taylor.

CUBA.

This church is located in Fulton county, and was organized June 9, 1855, with 13 members, 12 of them from Ashland Co., Ohio, and one from New York. They were Christian Neff, Solomon Neff, Anna Neff, Mary Ann Neff, Barbara A. Neff, Allitha Neff, Jacob Baughman, Sarah Baughman, Sarah Snively, Sarah Smith, J. A. Kuykendall, Rebecca Kuykendall and sister Gire.

Elder S. Neff was one of the constituent members of this church, and has been its pastor since it was constituted. Elder Neff labored in the ministry in the bounds of the Mohecan Association in Ohio, from 1838 to 1852.

Present number of members 19.

Pastor, S. Neff.

Clerk, J. A. Kuykendall.

LAPRAIRIE.

This church is located in the west part of Marshall county, and was organized in June, 1855, with 12 members. It united with the Association in June, 1856.

Present number of members 16.

Pastor, J. M. Stothard.

Deacon, William Richer.

Clerk, L. W. Morrill.

GALVA.

This church is located in Henry county. It was organized Aug. 14, 1855, with 9 members, most of whom were natives of Vermont or Illinois.

At its recognition, elder C. Brinkerhoff preached the sermon from Eph. 6 : 10. Elder M. H. Negus read the Scriptures. Elder J. M. Stickney gave the charge to the church. Elder E. Gill gave the hand of fellowship, and elder David James offered the prayer of recognition.

The nearest Baptist church to this was six miles distant. The population around

this little church numbered about 200 when the church was formed, but within a year it increased to over 600. The Congregationalists and Methodists have organizations also at Galva.

During the first year the church had preaching a fourth of the time by elder Negus, the pastor at Lafayette. Elder Gross has since become the pastor. They have no house of worship.

Present number of members 26.

Pastor, Alba Gross.

Clerk, Wm. L. Wiley.

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